

Zion's Herald.

Wednesday, January 12, 1898

TOLERANCE

Do you show your love by your works? While you have time, as you have opportunity, do you in fact "do good to all men," neighbors or strangers, friends or enemies, good or bad? Do you do them all the good you can, endeavoring to supply all their wants, assisting them both in body and soul, to the uttermost of your power? If thou art thus minded -- may every Christian say yea -- if thou art but sincerely desirous of it, and following on till thou attain, then "thy heart is right, as my heart is with thy heart."

"If it be, give me thy hand." I do not mean, "Be of my opinion." You need not; I do not expect or desire it. Neither do I mean, "I will be of your opinion." I cannot; it does not depend on my choice; I can no more think than I can see or hear as I will. Keep you your opinion: I mine; and that as steadily as ever. You need not even endeavor to come over to me, or bring me over to you. I do not desire you to dispute those points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other: only "give me thine hand." I do not mean, "Embrace my modes of worship: or, I will embrace yours." This, also, is a thing which does not depend on your choice or mine. We must both act as each is fully persuaded in his own mind.

-- JOHN WESLEY.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

A Possibility in Electric Traction

Two writers in the *Engineering Magazine* believe it to be possible to build an electrical road between New York and Philadelphia which would convey passengers between the two termini in thirty-six minutes, or at the rate of one hundred and fifty miles an hour. The only hindrance is the cost, which is estimated at \$190,000,000. The road, however, if built, would pay at a 20-cent fare, provided 187,040 passengers would avail themselves of this rapid and cheap transit and travel both ways each day. The present traffic, of course, does not approach this estimate.

The Crime of Lese Majeste

The august majesty of Kaiser Wilhelm II. suffered in dignity during the first five years of his reign (from 1889 to 1895), by reason of gibes and criticisms on the part of his subjects, 4,965 times; at least, that number of persons were duly tried, convicted and sentenced for that "crime" in the period named. To expiate their offence a total imprisonment of 1,239 years was endured, reckoning the offenders of the first four years only. Some of these were children under fifteen years of age! Just at present some seventy German editors are behind the bars for the same offence. When Prince Henry, addressing his brother, effervesced about "the gospel of your Majesty's hallowed person," what editor could refrain from gibling?

A Successful Submarine Boat

It is the invention of Simon Lake, of Baltimore, and is named the "Argonaut." It is 29 feet long, and draws 17 feet of water. It is built of steel, conical in shape, and propelled by a screw. The motive power when the boat is on the surface is gasoline; when submerged, compressed air. The hull rests upon a carriage provided with spur wheels, which enable it to be propelled along the bottom of the river or lake. The first public trial was made a month ago, near Baltimore, in the Patapsco River. The boat was first run on the surface; it was then operated partly submerged, the conning tower only being visible; subsequently it was sunk to the bottom, and was propelled forward and back-

ward. While on the bottom a diver left it, leaving the manhole open in his absence, the pressure of the compressed atmosphere inside the chamber used for the purpose being sufficient to keep the water out. On his return luncheon was prepared and served. No mishap occurred. The vessel can remain under water for days, if necessary, air being supplied through a hollow mast or rubber hose. It is built for the purpose of exploring river bottoms, sunken wrecks, and for similar submarine work. The present craft is merely a model, but it demonstrates the success of the inventor's idea. He has recently established telephonic communication between the "Argonaut," lying at the bottom of the Patapsco River, and the outside world.

Federal Jurisdiction in Indian Territory

The jurisdiction of the Federal courts in the Indian Territory was extended over the Five Tribes on the first of January, in accordance with a law of Congress. This extinguishes the tribal courts, both criminal and civil, and practically breaks up the tribal autonomy which has existed since the Indians, seventy years ago, accepted the then frontier territory in exchange for their lands in Georgia, Kentucky and Tennessee. What the Dawes Commission, which has labored among these Nations for the past four years, has striven to accomplish—to induce them to change their governments and to change the titles of their lands from common to severalty—will now be carried through, not at once perhaps, but gradually. The Indians will become citizens of the country at large. They will each receive a title to a portion of land. The 300,000 whites now in the Territory, who own no land legally, have no courts and no schools, will be protected and provided for. The Territory will cease to be a refuge for criminals from justice from adjacent States. Education will be provided for. The New Year in short turns over a new leaf in this distracted region, and prepares the way for the addition of a new, magnificent and well-governed State to the Federal Union.

The Loud Bill

Congressman Loud's bill to correct the abuses which have grown up under the operation of the law for the carriage of second-class mail matter, has been placed on the House calendar. It passed the House a year ago, but failed to get through the Senate. Its principle commends itself to business men. The Government should cease carrying purely advertising or commercial matter at a price far below cost, especially when the aggregate expenditures of the Post Office Department exceed its revenue.

The average annual postal deficit is \$10,000,000. This sum has to be raised by taxes. It need not be raised—the deficit would be more than wiped out—if the abuse of "sample copies" could be reformed. For the last ten years every Postmaster General has urged the amendment of the law relating to matter admitted to the mails for transportation at pound rates. Nothing has resulted. Meantime the volume of this matter has steadily increased from 143,000,000 pounds in 1888 to 365,000,000 pounds in 1897. The estimated revenue from this class of matter last year was \$3,000,000; it costs \$29,000,000 to transport it. Mr. Loud's bill is aimed at the correction of this abuse of a designedly beneficent law, and at bringing the expenditures of the Post Office to a parity with the receipts.

A Clever Counterfeit

So clever that the experts of the Secret Service division of the Treasury Department were divided in opinion on the question of its genuineness, and Chief Hazen resorted to steaming as a final test. Under this process the note—a \$100 silver certificate—was found to consist of two pieces of paper pasted together, between which silk fibre had been distributed. This dangerous counterfeit was detected by George Cremer, an official in the Sub-Treasury in Philadelphia. Eight of them were discovered within two days. The bankers throughout the country were promptly notified, and all notes of that denomination, when presented, were scrutinized and received under protest. The "shovers" had apparently just begun their work when the discovery was made. Secretary Gage has issued an order calling in the whole D series of the 1891 issue—some \$26,000,000. A new series will be issued as soon as new plates can be engraved.

Not Land but Trade

It has been made apparent during the past week that the partition of China is not seriously considered by the Powers—that the struggle is not for acquisition of "spheres of influence," but for commercial expansion. Germany's motive in seizing Kiao Chou was not primarily to possess a slice of Chinese territory, but rather to obtain a depot for the marketing of her wares. German trade with China has been steadily declining. "During the last seven months of 1897 the seven principal articles of German exportation to China fell off in weight 49 per cent." Japan, too, is growing uneasy because of a similar decline. Whatever Russia's ulterior aim may be, it is asserted that her present eagerness to possess an ice-free port on the Yellow Sea is for the purpose of obtaining an all-the-year-

round exit and entry for her commerce in the Pacific. For years Great Britain, Germany and France have had commissions traveling through China studying the industrial conditions and needs with a view to the acceleration of trade. Here is a nation of more than 300,000,000 of people ready to welcome the surplus products of the West, if only they can be introduced. England's interests, as all know, are preponderant. Two-thirds of the whole foreign trade in China at present is in her hands. For years the customs service of the Empire has been directed by an English official. She has also controlled, of late, the finances of Korea. This commercial influence and supremacy Russia has been trying, diplomatically and assiduously, to dispute—but without success. Sir Robert Hart still remains at the head of the Chinese customs, and McLeavy Brown is still paramount in Seoul. Not Russia, but Great Britain, will lend China the money she needs. Further, Great Britain has taken a stand and announced a policy—that she will defend her rights under treaty no matter what action China may take. No special privileges or concessions—whether naval stations, mines or railways—will be recognized by her. Russia shall not exclude her or any other Power from Port Arthur, nor shall Germany shut her or any other Power out of Kiao Chou. Equal rights for all, is her proclamation; and with her powerful navy and the openly-proffered support of Japan, she is fully able to maintain it.

The Vacuum Tube Light

For several years Mr. Nikola Tesla has been perfecting a method of electric illumination, which involves new principles and scientific facts hitherto unknown. With incandescent and arc lights the world has become familiar; Mr. Tesla uses instead a vacuum tube, and produces light, so he claims, equal to that of sunlight by means of an oscillator that agitates the particles of the highly-rarified gas that remain in the tube. An ordinary direct supply current is capable of producing over a million oscillations a second within the tube, and the collisions and bombardments of the particles resulting from this shaking up create a light approximating one thousand candles in illuminating power. It is expected that this remarkable invention will be available not simply for house and street lighting, but for the light-houses on our coast as well. It will, further, not only do away with the flashlight in photography, but with the sunlight also, better results being attainable with the artificial than with the natural light. Mr. Tesla accompanies a letter to the *Electrical Review* with three photographs to illustrate this new and unexpected application.

Enlarging the Electrical Plants at Niagara

Three 5,000 horse-power turbines are now in use in the plant of the Niagara Falls Power Company. A new pit has been excavated, and seven more turbines are to be installed, which will enable this great power station to develop 50,000 electrical horse power. Even this addition will only exhaust one-half the resources of the Company. The tunnel was constructed for a plant

of 100,000 horse power, and this capacity will be reached, in due time, by building a second station and placing in position ten more turbine wheels. A small portion of the product of the Company is transmitted to Buffalo, twenty-six miles away, by copper cables. The voltage of the power at present sent to Buffalo is 2,000; six cables will shortly be used, and the voltage raised from 2,000 to 11,000. On the Canadian side a power company, largely composed of the men who are interested in the American plant, is completing water connection for the development of 25,000 horse power.

The Anti-Scalping Hearing

Both the Senate and the House committee on Interstate Commerce listened to arguments and statements last week with reference to the pending bill which proposes to abolish ticket brokers. The various associations of commercial travelers, through their representatives, of course opposed the measure. On the other hand, the various railroad companies, through their agents, presented such an indictment of the "scalpers" and poured such a flood of light on their methods and practices, as to cause wonder why they had not long ago been wiped out by law. Clearest testimony was given that ticket-scalping offices furnish a constant incentive to steal, forge or counterfeit railway tickets, and are a market and distributing house for tickets thus fraudulently obtained or manipulated. On the Pennsylvania Road, for example, tickets valued at between \$40,000 and \$50,000 were stolen in a single year, and five conductors are now in prison for the offence. Had there been no market, there would have been no stealing. The ticket-scalper ought to "go."

The Monetary Commission's Bill

It contains forty-seven sections, and embodies in legislative form the recommendations of the Commission. Congressman Overstreet introduced it; it was referred to the committee on Banking and Currency, and Chairman Walker has notified ex-Senator Edmunds, ex-Secretary Fairchild, and others that the committee will give them a hearing on the 12th inst. As our readers know, the proposed scheme of currency reform was drawn up by eleven representative business men selected from different sections of the country. Neither politics nor class interests had aught to do with the deliberations, which extended over a period of three months, the members serving without pay. The fundamental idea of the scheme is the maintenance of the gold standard, with a Congressional enactment so declaring. Provision is made for the gradual retirement of greenbacks and treasury notes, and for the safe use of our silver certificates and dollars kept at par with gold. Secretary Gage's suggestion that the note issuing and redeeming of the Treasury be separated from its ordinary fiscal operations and be relegated to a special bureau, is incorporated in the bill. The method of retiring the greenbacks differs from that proposed by Secretary Gage in avoiding the large issue of interest-bearing bonds, and providing that the notes shall be gradually retired and canceled out of

surplus revenues. Provision is also made in the bill for the revision and liberalization of our national banking system. The principal changes proposed are intended to give elasticity to the currency by the issue of notes based upon assets and secured by a guarantee fund, thus guarding against hurtful contraction as a result of the retirement of Government notes; also, to make provision for a better distribution of banking facilities in parts of the country where such facilities are needed.

The Clamor against Civil Service Reform

Some revision of the law will probably be made. Its total repeal, and the restoration of the spoils system, though demanded by certain agitators, cannot be carried; and even if it were, the bill would be promptly vetoed. The debate is still going on in the House. The alleged errors that have been committed, especially during the past four years, in the various Presidential orders, have been freely discussed. The necessity of making some change in the law with reference to the tenure of office of the civil employees of the Government, so as to prevent the retention of the inefficient and avoid resort to a civil pension list, has been frankly admitted even by the advocates of the merit system. Over one hundred Republican members of the House are united in favor of a modification of the law, and will support a bill that will withdraw some twenty-seven thousand offices from the classified system, leaving sixty thousand of the eighty-seven thousand now under the law. In this bill the tenure of office of those affected by it is fixed at five years. In the Senate, replies have been received from certain members of the cabinet who were requested, by resolution, to state what changes, if any, should be made in the administration of the Civil Service law in their respective departments. Some of these officials recommend the taking out of the classified system various positions which were included in President Cleveland's order of May 6, 1896—certain State Department clerks, the deputy collectors of internal revenue, custodians of public buildings, light-house employees, and others. An interesting document bearing upon the present discussion is a compilation drawn up by the Civil Service Commission. It is made up of Congressional reports, speeches, and Presidential messages, covering many years of our past history. It demonstrates that the framers of the act intended that it should be broad in scope, and that the classification of offices under it should be gradually extended until all positions under Federal control should be included. It is a pity that Presidential precipitancy has given opportunity to party "bosses" to attack a system the adoption of which marked a distinct advance in governmental administration.

Dear Father of us all,
Not prayer alone but praise
Shall bring us to Thy feet
In bright or cloudy days.
Thy blessings are our treasure,
Thy goodness knows no measure.
Thou dost forget us never,
Thou lovest us for ever;
We bless Thee, we adore
Thy name, our Lord, our King,
O Thou who hearest prayer
Accept the praise we sing!

— Marianne Farningham.

HOPEFULNESS

TO be hopeful is to be strong. Dependency is a form of weakness. He can conquer who thinks he can. And he accomplishes little or nothing who takes up his work faint-heartedly. All this is well known and pretty thoroughly understood so far as it applies to ourselves. It has, also, an important application to others. We must be hopeful for them. We have full liberty to trust God not only for ourselves, but for those we love. It is not right that we think of them for a moment as at all shut out from His loving kindness and tender care. Our fears for them wrong Him. Our furrowed forehead falsifies our faith. We fail to remember His unstinted affection and His unbounded resources. Our doubts and worries do neither Him nor ourselves any credit. While we work with all our might in their behalf and on no account intermit effort, our work should be hopeful and peaceful, as done in full partnership with One who is greater than our heart, mightier than circumstances, and stronger than the evil one.

LABOR

WHILE time flies we dream. While God works we deem ourselves excused from industry. While eternity draws on we dawdle and delay. Swift years are bearing us away, yet we act as though our life was to continue here indefinitely. Our friends are daily dropping from our side, yet we postpone the loving deeds and appreciative words that ought to be their portion while they can thus be cheered. What inroads sloth and sluggishness have made already upon our brief productive period! We fret at routine, we demur at drudgery, we are on bad terms with toil, labor irks us; nevertheless, if we did but know it, labor is our greatest boon, and when leisure is granted us we speedily show that we are utterly unfitted to properly use it. God works up till now. He who had infinite power of choice chose work. Who are we to repine about it or rebel against it? We shall show wisdom if we greet it with a cheer and aspire to be vigorous co-workers with the Father.

A WORTHY EXAMPLE

INDUSTRIAL activity in Great Britain has been seriously crippled by the struggle which has been going on for months between the employers and the employees of the engineering trade. That struggle involves great issues which affect all the relations of both classes in the whole world of labor. The workmen were organized in their opposition, and began the contest with a large sum of money at their command. The employers also are organized, and have at their disposal immense financial resources. Both parties have lost much money during the months the strike and lock-out have been in operation, and untold suffering and privation have been entailed on thousands not directly concerned in the dispute. The employers claimed the right to select their own men and to pay them according to their ability. The representatives of the men plead against individual bargaining, and

for the power to determine how many hours shall be wrought, what the wages are to be for all the men employed, who are to work the machines, whether there should be piece-work, and on what terms it should be undertaken.

It is easy to take sides, but it is not so easy to be just and impartial. Workmen are entitled to use all legitimate means to secure the best conditions and the highest remuneration for their labor. At the same time the demand of the employers that they should be allowed to treat with the men whom they hire does not seem on the face of it an unfair demand. Nor does their desire to manage their own works look unreasonable. Solutions of the difficulty are offered by the score, but only one goes to the root of the question, and that is the application of the principle of brotherhood which would lead employers to give each workman a certain share in his business over and above his wages, according to the profits of the whole concern. That this is no Utopian or impracticable solution of the problem is proved in the establishment of D. Ballantyne & Sons in one of the large towns of Scotland. There the employers share the profits with their workers, with the most satisfactory results for both parties. Only the other day, one of the partners of the firm, referring to the business done during the past year, said they had again broken the record, the last year having been the most successful they had yet had. And he did not hesitate to attribute their phenomenal prosperity to the zeal and fidelity infused into the activity of the men by the principle of co-operation. This is an example worth following in all great industrial establishments. It will heal the quarrels of labor, help to realize the idea of an organism, every part for the whole and the whole for every part, emphasize the sublime morality of Jesus Christ which has been allowed to fall too much into abeyance in labor problems, and strengthen the growing conviction that the greatness of a country does not depend on the extent of its commerce or on the abundance of its wealth, but on the number of good men it can produce to do good work.

"Ill fares the land, to threatening bills a prey,
Where wealth accumulates, and men decay."

THE MIND OF THE SPIRIT

THE Apostle Paul makes us familiar with the contrast between "the mind of the Spirit" which is "life and peace," and "the mind of the flesh" which is "death" and "enmity against God." He tells us that "they that are after the Spirit," they in whom the Spirit of God dwells, they who have the Spirit of Christ, "mind the things of the Spirit;" but "they that are after the flesh mind the things of the flesh." Very similar are his words to the Philippians concerning some whom he terms "enemies of the cross of Christ," "who mind earthly things." And in like manner to the Corinthians he writes of two classes, some having "the spirit of the world," others "the spirit which is of God;" "but we," he adds, "have the mind of Christ."

As we read these clear distinctions we can hardly help having suggested to us

the similar words which the Saviour used in His sharp rebuke of Peter, when He turned and said unto him, "Get thee behind me, Satan; thou art a stumbling-block unto me; for thou mindest not the things of God, but the things of men." Peter was, in that incident, most emphatically an enemy of the cross of Christ, and his mind was on earthly things, for he had not yet learned to apprehend the heavenly. Nor did he learn it for at least a year after that time. The change that passed upon him at Pentecost has been very often referred to. It has become, indeed, one of the commonplaces of history and religion, a stock theme for pulpit and prayer-meeting use. But its importance justifies its frequent and continued employment.

We seem to have two Peters—one in the Gospels and one in the Acts—the two the same in some respects, yet in others very different. We find ourselves asking, Can it be that this man who stands forth so unflinchingly before the high court of the Jews, calmly defying their utmost power and receiving their cruel stripes with joy, is the very one who a short time before permitted a maid servant to frighten him into blasphemy and falsehood? Can it be that he who acts with so much freedom and largeness of soul in the very important matter of the baptism of Cornelius the Gentile, is a member of that narrow-minded company who a few months previously had no thought for anything but an Israelite kingdom and the chief places of power therein? The answer is, he is the same, yet not the same. He has been revolutionized by the baptism of the Holy Ghost, so that whereas he had the mind of the flesh, was full of carnal zeal, rashness, self-confidence, self-importance, and worldly ambition, now he has the mind of the Spirit, the mind of Christ.

It is not easy to give a satisfactory name to this experience of Peter or to completely adjust its precise theological significance and relationship. On this good men have differed and will continue to differ. It need not trouble us. The important thing is to note that very much such a change as came over the disciples in the upper room has come over great numbers in similar upper rooms ever since, and is no less needed today than in years gone by. Multitudes there are who count themselves among the disciples of Christ, but can scarcely lay claim to being armed with His mind. They have at least a large infusion of the spirit of the world. They drift along, without steadfastness, creatures of impulse and emotion, now up, now down, doing well at some points, not well at others, not satisfied, not thoroughly consistent and effective workers, not jubilant witnesses to the transforming power of divine grace, not consecrated completely to the service of the Master. Their joy is faint, their faith is small, their will is weak, their life is mixed, their prospect of God's "well done" at last very dubious. They greatly need, what all their conduct shows they do not have, a complete possession by the mind of the Spirit.

He will come and take us wholly in charge whenever He is invited. There is no necessity for a ten days' waiting

now as at the inauguration of this dispensation. Yet a persistent fixing of the thought and a strong outgoing of desire are certainly essential; and one might well draw aside from the too furious rush of modern life to tarry a good while before God in earnest supplication for the great gift. It will be ours just in proportion as self is surrendered and all things are laid at the Master's feet. When that plain condition is complied with, then naught remains but "Ask and receive that your joy may be full."

Peter, however, it is instructive to note, did not live all his days quite on the high plane where he appears to stand immediately subsequent to Pentecost. Some years after, going to Antioch, we have it on Paul's testimony in Galatians that he "walked not uprightly according to the truth of the gospel," but was guilty of "dissimulation," "fearing them that were of the circumcision," so that Paul felt obliged to resist him to the face and administer an open rebuke. It was a sad fall, and we are as much astonished at it as we are at the one in the high priest's palace. Indeed, considering his far greater maturity at the time of the Antioch incident, his high position in the church, and the very weighty responsibility resting upon him to set a right example in a matter so critical, it may be questioned if he did not sin as deeply in this case as in the other. It seems to show that there was a good deal of the old Peter still there—cowardice and fickleness still somewhat adhered to his nature; and the perpetual watchfulness necessary to prevent a relapse was not always in exercise.

The lesson is that, however large our baptisms, and however long the period of our steadfastness, nothing but a constantly active faith and a continual vigilance will preserve us from lapses. Examples of such as have presumed upon being lifted well nigh, if not quite, out of the range of temptation, are very numerous. It has been proved beyond peradventure that they were still in the flesh, still full of frailties and imperfections, still needing to cultivate humility and walk softly as well as circumspectly. When one claims to have all the mind of the Spirit, and to be told exactly what to do and say each moment by the infallible Holy Ghost, his brethren rightfully feel alarm as to his future and are pretty certain to be scandalized before long by some flagrant breach of propriety. Modesty on these matters of ultimate attainment is much safer and more becoming. What all can and should have is an ever clearer apprehension of the truths of salvation, and an ever larger measure of the spirit of the Master. Whatever helps towards this is good; whatever hinders is bad.

What is the Matter?

THE *Independent* of last week contains a striking editorial upon "The Year among the Churches," in which the following statement appears:—

"It is worthy of special note that the Methodist Episcopal Church, with its 2,689,000 communicants, made only a very slight net gain in the past year. The exact figures are 14,384, which is only about six-tenths of one per cent. This, of course, only applies to the United States and not to foreign fields; but the entire increase of the year for all lands is less than 19,500. The explanation of this is yet to be found."

As this editorial was probably written by

Dr. H. K. Carroll, associate editor of the *Independent*, a prince of church statisticians, as well as a loyal Methodist, the declaration is, without doubt, strictly correct and gravely significant. We have always been known as a revival church and have boasted, and still boast, to our shame, in this respect; but these figures unquestionably show that we are no longer worthy of the name. We shall not be accused of pessimism, we trust, if constrained to say that this startling fact seems to us conclusive evidence of the harmful drift in the denomination to which we alluded in a recent issue. We refer this revelation of the condition and work of the church to our readers at large. It is a good subject for prayerful consideration during the special services of this month, which are so generally observed among us.

PERSONALS

—Bishop Goodsell is to address the Inter-denominational Mission Conference in New York, Jan. 12.

—Rev. T. C. Hatfield, of the Pittsburg Conference, and his wife are spending the winter at Marysville, Kan.

—Governor-elect Shaw of Iowa is to preside over the Monetary Commission which assembles in Indianapolis, Jan. 25.

—Rev. Dr. L. T. Townsend has written a history of the Sixteenth New Hampshire Volunteers, of which he was adjutant.

—Rev. Hugh Price Hughes, of London, has been invited to visit this country next July, to be present at the Nashville convention of Christian Endeavor.

—Rev. John Wier, of the Japan Conference, has been appointed pastor at Strong City, Kan., in place of Rev. D. F. Holtz, transferred to the East Ohio Conference.

—Bishop Fitzgerald is on his way to Mexico. He is to preside over the Mexico Conference, which will begin its session in Puebla, Jan. 19.

—Ira D. Sankey has gone to Egypt to spend a month, at the expiration of which time he will join a party of American tourists who are to visit Palestine under the direction of Dr. R. H. Conwell, of Philadelphia.

—Rev. Dr. Henry M. Simpson, who has been serving as chaplain of the Sanitarium at Saratoga, has been appointed pastor of our church at Haverstraw, N. Y., to fill the vacancy caused by the death of Rev. Dr. Atkinson.

—Rev. John Franklin Cowan, who has long held the position of editor of the Sunday-school periodicals of the Methodist Protestant Board of Publication, has accepted a position upon the staff of the *Christian Endeavor World* of this city.

—Rev. Thomas Harrison has just closed a series of successful revival meetings with the First Church, Chattanooga, of which Rev. S. T. Westhafer is pastor, and begins work this week with the Second St. Church, New York, Rev. A. C. Morehouse, pastor.

—Rev. Dr. Joseph H. Wythe, of the California Conference, who has been for twenty-five years professor of histology and microscopy in Cooper Medical College, San Francisco, has resigned, at the age of seventy-five, and has been made professor emeritus.

—The New York *Tribune* is responsible for the statement that "Dr. Ensign McChesney, pastor of Calvary Methodist Episcopal Church of New York, will be chosen at the semi-annual meeting of the trustees of Syracuse University as dean of the Fine Arts College, to fill the place made vacant by the death of Leroy H. Vernon, about a year and a half ago." It is understood that Dr. McChesney will accept the invitation to be tendered him and will enter upon his duties

at the close of the next session of the New York Conference.

—Rev. Dr. R. J. Cooke, of the *Methodist Advocate-Journal*, Chattanooga, Tenn., preached in the Metropolitan Church, Washington, last Sunday.

—Rev. William McLaughlin, who for the past five years has been pastor of our church in Buenos Ayres, will return to the States. The church there pays a salary of \$2,000 in gold and a good parsonage.

—Rev. George B. Nind, formerly of Bishop Taylor's mission in Brazil, mourns the loss of his wife, his faithful companion in all the privations and work in Brazil and among the Portuguese in New England.

—B. O. Flower, formerly editor of the *Arena*, and now one of the editors of the *New Time* of Chicago, characterizes Rev. R. E. Bisbee, of Chicopee, as one of the ablest clergymen and writers in the orthodox church of New England.

—Dr. John Rhey Thompson has accepted a call to the pastorate of Summerfield Church, Brooklyn Borough, beginning April next. Rev. Herbert Welch, the present pastor, is closing a very successful five years with this historic church.

—Rev. David H. Tribou, chaplain of the Charlestown Navy Yard, while retaining his present position, will, in addition, assume the duties of chaplain of the receiving ship "Wabash," this post being left vacant by the retirement of Chaplain Goodwin.

—Not many of our superannuates can celebrate such an event as did Rev. E. A. Lyon, of Acushnet, on Sunday, Dec. 26, when, at the residence of Geo. A. Kimball, 486 Warren St., Boston, he baptized his great-grandchild, Wirt Fuller Kimball, while four generations were present.

—Rev. Joseph C. Thomas, librarian of the Methodist Historical Society, New York, and formerly office editor of the *New York Advocate*, has been ill for some months, and is now an inmate of the Brooklyn Hospital, awaiting restoration from a malady of the knee.

—In London, Jan. 5, six thousand persons, most of them members of the Salvation Army, took part at Albert Hall in a demonstration of farewell to General William Booth, who was about to sail for the United States to "assist in organizing great additions to the Army."

—Bishop Warren, with Mrs. Warren and her daughter, Miss Bliff, will sail for South America from New York, Jan. 20. They expect to reach and leave Panama on the 27th, and after touching at various South American ports, in some of which we have work, will reach Valparaiso, Feb. 19.

—Rev. B. W. Hutchinson has been elected principal of Genesee Wesleyan Seminary, Lima, N. Y. He is a graduate of Ohio Wesleyan University and of Boston University School of Theology. For several years he has been principal of the West Virginia Conference Academy at Buckhannon, W. Va.

—Lady Henry Somerset has resigned the presidency of the British Woman's Temperance Association, and will take a prolonged rest, under the orders of her physician. It is believed that differences with her colleagues in temperance work, especially in regard to the proposed act for the regulation of vice in India, have greatly influenced her retirement.

—Rev. and Mrs. A. J. Hough will celebrate their twenty-fifth wedding anniversary at their home in White River Junction, Vt., Saturday, Jan. 22, at 8 o'clock. The editor of *ZION'S HERALD* congratulates these early and long-time friends upon the approach of this anniversary, in which a multitude of friends will share. He regrets that he is not able to write a poem equal to the occasion.

Some one should thus fittingly reciprocate and honor this poet of Vermont and New England Methodism.

— We are gratified to learn that Mrs. Ballington Booth is improving.

— Rev. Dr. Charles S. Robinson, the retiring pastor of the New York Presbyterian Church, is soon to start for a tour of the Holy Land.

— Mrs. J. K. Barney, a round-the-world W. C. T. U. missionary, has left Australia and expected to spend the holiday season in Ceylon. She will be home some time in March.

— Prof. S. F. Upham, D. D., preached last Sunday evening at the Methodist Church in Saxtonville. His father, Rev. Frederick Upham, preached the first Methodist sermon in that town, in 1820.

— It is to be deeply regretted that Dr. John Hall of the Fifth Ave. Presbyterian Church, New York, has felt compelled to resign his pastorate, which he has filled with such eminent usefulness and power for thirty years.

— Dr. Richard S. Storrs, of Brooklyn, will receive tender and heartfelt sympathy from a multitude of admiring friends in all denominations in the great sorrow which has come to him in the decease of his wife, Mrs. Mary Elwell Storrs. Her death was occasioned by appendicitis.

— Rev. Owen L. W. Smith, of Wilson, N. C., a minister of the A. M. E. Zion Church, and a leader among his people in the section from which he comes, has been named by President McKinley as Minister to Liberia, and his appointment meets with universal approval from his people.

— Rev. Dr. James Montgomery, of Trinity Church, and Rev. Horace W. Byrnes, of Allen Memorial Church, New York city, have gone to the Bermudas. The former has been seriously ill for some weeks. The latter had typhoid fever and returned to active work, only to bring on a relapse.

— In a note from Rev. Louis Albert Banks, D. D., of the First Church, Cleveland, Ohio, he states: "We are in the midst of a glorious revival." Beginning with watch-night services, Dr. Banks is conducting revival meetings throughout the month of January, preaching himself each evening.

— It is announced that Dr. Caird, for many years principal of Glasgow University, is about to resign his post, owing to age and infirmity. Principal Caird has been famous for more than forty years as one of the most eloquent preachers in Europe. Dean Stanley declared that Dr. Caird was the finest preacher he had ever heard.

— Mrs. J. H. Messmore, wife of Rev. J. H. Messmore, D. D., of North India Conference, arrived in New York, Dec. 31. Dr. and Mrs. Messmore have been in India thirty-seven years, and have rendered faithful and successful missionary service. Dr. Messmore remains at his post, while his wife comes home for a year of rest and recuperation.

— Rev. John Robertson, the celebrated Scotch Baptist preacher, has resigned the pastorate of the City Temple, Glasgow, Scotland, and is going to make an evangelistic tour around the globe, with New York as his headquarters. It will be remembered that Dr. Robertson, in the summer of 1896, preached several Sundays at Tremont Temple, this city.

— George Barlow, one of the leading men of Summerfield Church, Brooklyn, died on Sunday, Jan. 2, after having been a member of the church for nearly twenty-eight years, and at one time a trustee. Before his death he accomplished three splendid gifts: \$10,000 to the Seney Hospital to endow two beds in memory of his mother and his oldest son, both deceased; \$10,000 to the Brooklyn Deaconess Home, the first endowment it has received, and thus the beginning of a new era in its rapidly progressing history; and \$10,000

to the Adelphi Academy in Brooklyn. He was 85 years of age, a member of the New York Stock Exchange, a man of integrity, force, courage, humility and generosity.

— A quiet home wedding occurred at the home of the bride's mother, Mrs. J. C. Smith, in West Medway, Dec. 25, 1897, when Helen M. Smith, youngest daughter of the late Rev. J. C. Smith, of the New England Conference, was married to Arthur T. Johnson, of Boston. The officiating clergyman was Rev. R. G. Johnson, of Weston. After the marriage Mr. and Mrs. Johnson left for New York on their wedding tour.

— Dr. Jesse L. Huribut, corresponding secretary of the Sunday School Union and Tract Society of our church, has made arrangements to attend the following Conferences at their respective sessions during the spring: St. Louis, Kansas, South Kansas, Missouri, Southwest Kansas, Central Missouri, North Indiana, Northwest Kansas, and Northern New York.

— Rev. L. L. Eastman, an honored superannuate of the New Hampshire Conference, died at the residence of his son, Mr. C. E. Eastman, superintendent of the Rhode Island State Institutions at Howard, R. I., Friday, December 31. The funeral services were held at the residence of his son on Sunday, Jan. 2. Rev. J. H. Nutting, chaplain of the Institutions, officiated. A more public funeral was held in the Methodist Episcopal Church at Methuen, Monday, Jan. 3. He leaves a wife, a son and a daughter, but they sorrow not as those without hope. "Father" Eastman, as he was familiarly called, was beloved by all who knew him. To him "to live was Christ, to die is gain." His widow will continue to reside with her son at Howard, R. I.

— In a recent course of lectures on "The Relations of the Christian Ministry to Education in the United States," delivered at Meadville, Pa., Rev. Dr. A. D. Mayo introduced the following testimonial to the late Dr. William Rice:—

"During the past thirty years no man in our country, as a practical and influential worker in every department of education, has more completely illustrated the relation of the Protestant clergy, of which the great Methodist body is now the most notable example, than the late Dr. William Rice, of Springfield. . . . Dr. Rice was in the best sense a Christian minister in the broad church of America, serving his own beloved denomination practically as a bishop out of office, as none so thoroughly as the clergy and more influential workers of that church can appreciate. . . . While the invincible modesty and unselfishness of this man during his long life kept his reputation confined within the limits of his own State, he was indeed one of those makers of men, an educational Warwick, known even more as a diffusive and half-recognized influence than as a figure-head in the educational world."

BRIEFLETS

"O Lord, revive Thy work in the midst of the years!"

That was a sublime faith and an indomitable purpose which led Bishop James to declare: "The Lord and I will have a revival."

When Dr. Brodbeck, in his earnest and effective address before the Boston Preachers' Meeting, paused to ask those in the audience to rise who were converted in a revival, nearly all the people in Wesleyan Hall stood upon their feet.

An exegetical presentation of the Acts of the Apostles, in sections, is a grand arsenal of Biblical truth for use in a series of revival services. One is deeply impressed, in the study of this book, to observe how the Holy Spirit is honored and glorified in the conviction and regeneration of the people.

When John Knox prayed, "Give me Scotland or I die," he had reached a certain intensity and agony of faith where he could

not be denied, and which made him irresistible to men.

Let no minister think that it will be impossible to have a revival until every member of his church is anxious for it and seeking it. The pastor who really desires a spiritual refreshing in his church and labors faithfully therefor, will find a few elect souls eager to pray and toil with him, and together they shall reap if they faint not.

If any minister who is holding special services is meeting with apparent lack of interest and encouragement, let him tell his "doubts and fears" only to God. He should neither bear his discouragements to his people, nor pour out his censure of the indifferent upon the faithful few who rally to his support. In the public services of the church there is no place for the minor key. With the Lord always as his unfailing helper, he should strike only the hopeful and jubilant notes.

There is no form of evangelistic effort that is more urgent and effective than for Christian disciples to talk personally with those who have not entered upon a religious life. And usually those who render the most helpful service to inquirers are persons who find the duty a difficult one, and who would evade it but for a constraining sense of obligation. It is the word of sympathetic interest, spoken with trembling diffidence, that is most persuasive and convincing. To be the intermediary between the Spirit of the Lord and a convicted soul is a high and holy privilege. Let no one dare to refuse such a ministry when bidden to do it. In the writer's active ministry he noted especially that the elect sisters of the church often did this delicate work with the greatest tact and success.

It is no less an authority than Judge G. G. Reynolds, of our church, who is quoted as saying: "I do not see how a man can keep in touch with his denomination or understand its work, or how he can be intelligent as to the questions and movements of the religious world today, without an attentive reading of at least one good religious weekly."

The quaint Korean flag, with its emblem of two tadpoles chasing each other's tail around in a circle, serves in the north to mark Sunday for the heathen, as the native Christians fly it from their houses, however humble, on Sunday, and usually they have one flying over the church.

Bishop Mallalieu dedicated a new Swedish Church at Campello, Brockton, on Sunday, and pronounces himself greatly pleased with the edifice and the prosperity of the church. Rev. S. L. Carlander and Rev. Henry Hanson were present to assist the pastor, Rev. Herman Young.

Rev. Theodore L. Cuyler, D. D., of Brooklyn, writes: "I congratulate you on the comely new apparel in which your HERALD goes forth on its wide journeyings. On Wednesday evening I had a happy time in addressing that 'old-fashioned love-feast' in Hanson Place M. E. Church. A grand gathering of a grand flock."

Especially pertinent and vital topics are being discussed at our Boston Preachers' Meetings on Monday forenoons. Lay members of our churches who can attend will be both interested and profited thereby. Next Monday Revs. George Skene, F. K. Stratton, and H. L. Wriston will speak upon their experience in revival work. Ladies are heartily welcomed at these meetings.

The long-announced change in the form of the *Christian Advocate* of New York has been made. It is not so long as our present

form and is a trifle wider. It is in line with the inevitable drift of the leading religious journals, and is attractive and much more convenient to hold while reading. All the representative Advocates are now issued in the magazine form.

Upon this page will be found an important letter from Washington, embodying the results of the recent meeting of the Joint Commission on Federation, held last week in that city.

Dr. S. Parkes Cadman, of Metropolitan Temple, New York, writes: "I have just read carefully Dr. Vall's review of 'Some of the Best Books of the Year,' in ZION'S HERALD. It is a splendid piece of work, and when completed it should be published in tract form."

The recent meeting of the American Jewish Historical Society in New York demonstrated the fact that the number of Jews in this country is much larger than is currently supposed. In New York there are 350,000 Jews, or nearly as many as most of the encyclopedias give to the entire country. There are 85,000 in Pennsylvania, and about the same number in Illinois. Ohio has 50,000 and California comes next with 35,000. Attention was called to the fact that they are found in every profession and avocation. They are lawyers, doctors, scientists, teachers, inventors, railroad officials, journalists, literary men, mechanics, farmers, etc., and as a whole are remarkably successful. As a people they are healthy and are seldom known to violate the laws or to commit crime. If there are individual cases of destitution, the fact is kept from the public eye. A Jewish mendicant is rarely seen.

That was a wise act of the Ministers' Alliance of Denver, Col., in appointing a committee, to consist of one representative each from the Methodist, Baptist, Presbyterian, Episcopal, Lutheran, Congregational, and Christian Churches, to arrange a plan of co-operation to prevent the planting of new churches in communities already sufficiently supplied. Every State should have a similar organization. It is not only unchristian, but positively wicked, to multiply churches in communities where they are not needed, in order simply to magnify denominational preferences.

Perhaps there is no shock so terrible as the sudden announcement that one's active life has reached its limit. Very few, even of the best people, have done all the good unto others that they desire to do or have planned to do. The saintliest men and women, when warned that life must stop here, find their saddest reflection in the thought that much of the Christian work they fully intended to do can never be accomplished. Here is, perhaps, to many the strongest motive for prompt and daily attention to current duties. Even Horatius Bonar, so holy in life and service, says:—

"The time is short—

If thou would'st work for God it must be now,
If thou would'st win the garlands for thy brow,
Redeem the time!

"I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender,
The time is short."

The *Christian World* (London) says: "The oldest Methodist in Ireland, and possibly the oldest inhabitant in the United Kingdom, is Mr. Robert Taylor, of Scarva, who is now about 116 years of age. He took part in the volunteer movement in 1793, and tells vivid tales of that time. He is the oldest postmaster in the world, having been postmaster at

Scarva for the past seventy years. He still holds the position. His house has for a long time been a stopping-place for the Methodist ministers. Some years ago he built on his own premises a hall where services are held every Sunday and occasionally on week-nights."

The Federation of Evangelical Churches

AS the outcome of the recent visit to Boston of Dr. C. A. Berry of England in the interests of the federation of evangelical churches, the committee appointed at the meeting in Lorimer Hall, and consisting of Drs. Geo. C. Lorimer, A. E. Dunning, S. F. Hershey and W. T. Perrin, has held two sessions. To them it has seemed practicable to inaugurate a systematic pastoral visitation of cities and towns, to appoint an advisory board of the various denominations on the location of churches, and to arrange for the regular visitation of public hospitals by Protestant ministers. The committee voted to refer these suggestions to the Evangelical Alliance, requesting the Alliance to carefully consider the whole question at an early date.

In view of the reorganization of the Alliance at its annual meeting on Monday last, which brings it into vital and organic relation with the several ministers' meetings, it is believed that the movement to bring the evangelical churches into closer affiliation for practical Christian work will ere long reach a stage of efficient activity. Very much of practical good to the great causes and interests of the Christian Church is foreshadowed by the action which has thus been taken.

THE JOINT COMMISSION ON FEDERATION

R. H. JOHNSTON.

NEVER was the grievous division of 1843 so near its annulment as it is today as the result of the session of the Commission appointed by the General Conferences of the Northern and Southern Methodists, which has just finished its labors in Washington, D. C. Eighteen representatives of the two churches have met in friendly discussion of the best methods for promoting federation and co-operation of the forces of these two branches of the church, the results of which have made organic union a possibility.

The personnel of the Commission was as follows: For the Methodist Episcopal Church: Bishops John F. Hurst, S. M. Merrill, and W. X. Ninde; Rev. Dr. R. J. Cooke, Rev. Dr. Luther B. Wilson (as a substitute for Dr. J. F. Goucher, who is now in India), and Rev. Dr. H. G. Jackson; Judge R. T. Muller, Judge Murray, and Judge T. B. Sweet.

For the Methodist Episcopal Church, South: Bishops J. C. Granbery, R. K. Hargrove, and W. W. Duncan; Rev. Dr. E. E. Hoss, G. A. MacDonald, and Rev. Dr. J. H. Dye; Judge Walter Clack, Prof. R. W. Jones, and Col. Asa Holt.

The Conference came to a close Saturday night, the business before it being despatched much sooner than had been expected. Bishop Merrill, representing the Northern branch of the church, and Bishop Granbery, the Southern branch, alternated in presiding over the sessions.

The full official report of the deliberations of the body is to be given shortly to the Methodist press, but I have been able to gather some of the important results.

The sessions have been characterized most strikingly by brotherly affection and a cordial endeavor to promote the union of the two bodies. The results, summed up in brief, are: agreement in the matter of a common hymn-book, a common catechism, a common order of worship, a unification of the educational interests, especially in foreign lands, and the provision for the possible transfer of members of Conferences from one body into the other without loss of order or standing.

The ultimate result is not hard to forecast. With five millions of Methodists singing the same hymns, and a similar number of children learning the doctrines of Methodism from the same catechism, all over this continent and wherever the forces of American Methodism are arrayed against the powers of darkness in foreign lands, with one order of service prevailing wherever the Methodist may chance to worship, the lines of demarcation of North and South will become dimmed, what North and what South will be matter of memory and history, for legislation will follow quickly on the effacement of the marks of separation in the minds of the people. The importance of this result to every department of the activity of Methodism is too patent to every loyal and thinking member of the church to need enlargement here.

The services of Sunday were enriched through the presence in the city of so many of the prominent members of both churches. Bishop Ninde delivered an able address at the Foundry on "Awake, awake, put on thy strength." Bishop Hurst was at Ebenezer, Dr. Wilson at Hamline, Bishops Granbery and Hargrove at Mount Vernon Place, South, and Dr. Hoss at Epworth Church, South. The services at the Metropolitan Church were of peculiar interest. In the morning Bishop Merrill preached on Matt. 13: 54, showing that the character of Christ's teaching, the source of which was not to be found in the ordinary channels of education; the method of His preaching, declared but never reasoned; the manner in which He spoke of Himself, alike showed that this learning that so astonished the people came through no ordinary way. The mystery of the Divinity is not so great as that which confronts the unbeliever. In the evening Dr. Cooke, the secretary of the commission, preached, from Heb. 2: 3, a practical lesson of comfort and encouragement, behind which could be recognized a careful exegesis and an accurate knowledge of the theology of the epistles.

On Friday evening the members of the Commission were entertained by Bishop and Mrs. Hurst at their residence on Massachusetts Avenue, where an informal discussion of the topics of the conference was conducted. The visit of the delegates has been a source of great pleasure, delight, and profit to the Methodism of the city of Washington, which is so close to Dixie's line, and where the hindrances to the mutually desired advance of the interests of Methodism from the present division are so patent.

Washington, D. C., Jan. 10.

NAINI TAL, THE LAKE OF THE GODDESS

BISHOP C. D. FOSS.

NAINI TAL will always be remembered as the second birthplace of Methodism in India. Rev. Dr. William Butler, the founder of our missions here, scattered the first handful of seed in Bareilly; but the great Indian mutiny in 1857 destroyed every vestige of that planting, and the next year he began again at Naini Tal—a station among the foot-hills of the Himalayas securely held by British arms, 6,500 feet above the sea level, and a most charming summer resort for missionaries, teachers, and British army officers and civilians.

I know no place in America which even remotely suggests the unique and marvelous beauties and grandeurs of Naini Tal, except Lake Mohonk, which answers only as a faint miniature. Naini Tal, the Lake of the Goddess, is a mile in length and a quarter of a mile in width—many times larger than Lake Mohonk, twice as green, and surrounded by very steep, densely wooded hills from 1,000 to 1,500 feet high, the sides of which are gemmed by numerous fine residences, schools, churches, and government buildings. This lovely mountain city cannot be reached by a carriage; and there is not a carriage nor a cart moving on its highways. It is reached, and people travel through it, with ponies and "dandies"—that is, peculiar chairs swung between poles and carried on the shoulders of coolies, two or four at a time according to the weight of their load, and replaced by relays every three or five minutes. It is distant from Kathgodam, the terminus of the railroad, fifteen miles, twelve of which are traveled in queer little two-wheeled carts for four passengers sitting back to back, with their baggage strapped on over the wheels, and the last three miles up a steep, well-built, zigzag mountain path on ponies or in dandies. The views in ascending the tortuous mountain defile are most inspiring, and increasingly so as one nears the lake.

One of the great glories of the region is the view of "the snows," as the Himalayas are almost universally termed; Himalaya meaning "the abode of snow." From an elevation a thousand feet above the lake I had the great good fortune to get the view of the stupendous range in its perfection for an hour at sunset, and the next morning for another hour at sunrise. The outlook took in more than a quarter of the whole circle of the horizon. Eight or nine vast billows of lower mountain ranges stretched between me and the majestic range of the Himalayas, which are often spoken of as "the roof of the world." They were from sixty to a hundred miles distant. Sixty-three peaks of the range, clad in spotless ermine as the golden sunset left them, one by one, seemed to turn into gray heaps of frozen ashes, out of which the next morning the returning sun gave them glorious resurrection. For those two hours I have no words. They cannot be repeated elsewhere on this earth. I could only lift my heart and mutely say, "Thy righteousness is like the great mountains."

The highest mountain in sight, Nunda

Devi, is 25,700 feet high; and probably no peak of the six or three I counted is less than 20,000 feet. Beside Nunda Devi I could see an immense glacier, out of which burst one of the chief fountains of the Ganges. On my descent I saw the fountain head of a grander river, whose first spring burst forth at Naini Tal some forty years ago, when in God's name William Butler stretched forth the rod of faith and smote the rock; and lo! India Methodism. The rill has become a river, and for four days I watched its steady flow. At one end of the lake is our English-speaking church; at the other our native church and school, our mission compound containing very complete residences for two missionaries, and a sanitarium; and on the two sides, far up on the cliffs, two schools, one for girls and one for boys. Surely this gem of the Himalayas is no longer the lake of the goddess Naini, but Wesley Lake.

Bishop Thoburn had thoughtfully arranged that on leaving Bombay I should proceed directly to Naini Tal, and have my first view of our native work at the place where it began. That work can be studied best not at the Annual Conferences, but at the district conferences; and one of the largest and best of these had been summoned to meet there. It may not be in the recollection of many American Methodists that the district conference really originated in India as a manifest necessity of our work here, and had been in successful operation years before it had a place in the legislation of the General Conference. The attendance was large, the roll of actual members of the body numbering over fifty, including presiding elders, heads of circuits, local deacons and preachers, teachers, Bible-women, and other helpers. At the district conferences it is always expected, not only that the business of the district and of the circuits shall be thoroughly inspected, and the giving and renewing of licenses very carefully attended to, but that there shall be a season of great spiritual refreshment and quickening. Many hearts, I am sure, realized the presence and loving communion of the great Head of the church. Among the constant and deeply interested attendants of the meeting were Miss Budden, the principal of our school work at Pithoragarh, and forty-six women and girls connected with her school and household, whom she brought nine days' march over the rough mountain paths (twelve miles being a march), every girl carrying a weight of ten pounds, and every woman twenty-five pounds.

During those four days in that ever memorable spot where I had my first opportunity for careful observation and full inquiry about our work among these natives, I got such a sense as I could not utter if I would—and until I shall have had time for "sober second thought" would not utter if I could—concerning the reality, the depth, and the wonderful scope and outlook of the educational and evangelizing work of the Methodist Episcopal Church in India.

In 1880 there was an alarming landslide down the side of one of the cliffs, coming to the very margin of the lake. Several persons were buried by it. Many soldiers from the garrison and many

civilians rushed to their rescue. Three hours later, without warning, there came another and vastly greater landslide, which destroyed the lives of nearly all those who had come to the rescue. It is estimated that a million tons of earth and rock burst out of the mountain side and came down into the valley and into the lake. There had just been three days of rain, in which more than thirty inches of water had fallen. The descending avalanche came close to our mission compound—one of the missionaries told me "within an inch"—and yet did not leave or take a shovelful of earth. Let us accept this as a good omen. The native religions in India may have their landslides; but Christianity, and let us hope the Methodist type of it, has come to India to stay until time shall be no longer.

THE DEAD-LINE

FROM time to time the phrase "dead-line" appears in discussions of ministerial work, or comments on ministerial habits. The thoughtless reader of these discussions might be led to think that there is one arbitrary dead-line over which a preacher is obliged to pass at a certain age; an invisible line, which marks the transition from a higher to a lower kind of production; a line which registers the flood-tide and reports the beginning of the ebb. There is a possible dead-line in the working life, not only of the preacher, but of every man whose work deals with ideas or beauty, depends in any degree upon inspiration, or has public aspects; but it is not an arbitrary line; it is a line which every man who crosses it draws for himself. The dead-line is not, as we are constantly taught, a matter of destiny; it is a matter of character. It is not a limitation imposed upon us from without; it is a limitation which we impose upon ourselves. For the dead-line is not drawn by time; it is drawn by a man's habits; it begins to define itself the moment a man relaxes his habit of doing his best on every occasion and with every piece of work.

Some men cross the dead-line at thirty; some men never reach it. Mr. Gladstone has never come upon it; Tennyson never saw it; Dr. Martineau has escaped it; Dr. Furness was ignorant of it; Dr. Mark Hopkins did not reach it. These are, or were, very old men; they suffered the inevitable decline of force which comes, not with what is sometimes called old age, but with the years beyond eighty; but none of them ceased to grow; none of them gave up the oars and floated on the tide; none of them parted with his interest in life. There was no point in the career of these great leaders when the doing of a thing as well as it could be done became a matter of indifference. When freshness is lost in routine, and first-hand dealing with a subject or a situation is exchanged for customary dealing with it, a man's power begins to ebb. This may be at thirty, at forty, at fifty; whenever a man rests on his reputation, trusts to the work he has done, counts on his skill to take the place of fresh preparation, he enters upon his decline. That decline may be concealed for a time, but there are no successful concealments in life; and soon the impression begins to define itself that the man has lost his hold. It is a tragic hour when a man turns the hand on the dial back because the days are no longer joyous with the sense of work well done; when he says to himself, "I have done enough; henceforth I will spend what I have gotten." It is well known that old age begins for most men when exercise, recreation, and the usual interests are given up; if a man keeps up his vocations and avocations, the hardening and stiffening of the muscles, mental and physical, are indefinitely postponed. In like manner, growth ends for most men, not when a certain year comes, but when a man consents to stop growing. God wills that we shall be free, but we fail to fulfil His purpose because we take it for granted that the limitations of life are inevitable. Some of them are; most of them are not. — *The Outlook*.

SOME OF THE BEST BOOKS OF
THE YEAR

In Two Parts

II.

REV. A. D. VAIL, D. D.

THE literature of the year has been remarkably rich in

BIOGRAPHY

in almost every field. There are few books that are as helpful and inspiring to the preacher as good biographies of great men. The modern style of writing biography opens the inner and deeper life of the man, and gives the most vivid and realistic pictures of the times and the relation of the subject to these great intellectual and moral questions that mark the period. They become an education and a stimulus to the reader, affording him a great variety of material to illustrate and brighten and better his sermons. We notice some of the best.

About a year ago was published the new biography of the great French painter of the "Angelus," "Jean Francois Millet," by Julia Cartwright. The arts of painting and preaching have much in common, and when the painter has a great moral purpose and a conscience, as did Millet, and aims to make a better and truer art sentiment, and that at great cost to himself, such a life can teach the preacher many lessons. He associates labor and religion, and in pictures like the "Angelus," "The Sower," the "Washerwomen by the River," he dignifies the labors of the poor and teaches us the great lesson how to suffer and be patient, and to put our best self into all our work.

The "Life and Letters of Benjamin Jowett," the famous Oxford professor, by L. A. Tollemache, has passed through several editions. To the minister the book is a study of the causes and secret of personal influence, for Jowett more than any man of the age had an unlimited influence over the minds and careers of many of England's most famous men. It is an intensely interesting and profitable study, and will suggest many things to those who aim for an honorable and yet decided influence on the minds and lives of the young men about them.

The young preacher working amid hard and discouraging environments will get a great deal of help and encouragement in reading the "Life of Adoniram Judson Gordon," the famous Baptist preacher of Boston, who died two years ago. The young New Hampshire minister came to an old-fashioned Boston church, and against all sorts of adverse influences he developed a great, live missionary church on the very ground where other churches were dying. It shows the growth of his own mind and heart, and contains a noble tribute to the personal influence of Mr. Moody over Gordon's life.

The "Life of Professor Hort," whose name is always associated with that of Westcott in our best revised text of the Greek Testament, is largely a story of scholarship. He as much as any man of our times made possible the great advance in Biblical literature. He remained for nearly thirty years in a comparatively obscure parish, that he might complete this great work. He united in a marked way great scholarship and intense spiritual earnestness.

Any one interested in the great temperance struggle of our age, especially the scientific aspects of it, will read with great delight "Vita Medica," the medical life and work of Sir Benjamin Ward Richardson. He believed that temperance was essential to health, and he steadily opposed the use of alcohol in medicine. He was also opposed to the use of tobacco, and fought many a hard battle for his belief. He was the foremost writer of scientific temperance literature in our time.

The Book Room has published during the year a book by Silas Farmer entitled "Cham-

pions of Christianity," which we may mention here. It is really a compilation of the testimonies of many of the foremost men and women in every walk of life in favor of Christianity and against unbelief. It is a bright, helpful book, useful for quotation to those who use such testimonies.

The "Life of Napoleon Bonaparte," by Prof. Wm. M. Sloane, will probably take the place of the most complete, just and balanced study of this human enigma that we have. Vol. II lately published has to do with the political, social and personal aspects of the man. He paints him as neither saint nor devil, and how he was thwarted in many things from being the man he wanted to be. He was at heart a republican, though he crowned himself emperor. Prof. Sloane makes it very clear that if Josephine had been at heart a good woman and wife, it would have completely changed Napoleon's history.

It is as strange that an American should write the best "Life of Lord Nelson" that has appeared. But Captain Mahan of our Navy has written an admirable life of England's great naval hero, bringing out the strength and the sad, inexcusable weaknesses of this honored man—honored even more than Wellington by the English people.

To men of literary tastes who wish to know more of that brilliant group of men associated with Sir Walter Scott, we commend Andrew Lang's intensely interesting work, "The Life and Letters of John Gibson Lockhart." He was a son-in-law of Scott, but he came naturally into that circle of great men. He was a literary critic, and we know of no nobler plea for their work and what the public owes them. But like all greatest books it has a vein of sorrow. More, it is a very tragedy of sorrow. It is a brilliant story of a proud, strong, sensitive soul passing through the refining fires of pain, disappointment, loss, culminating in the disgrace of his loved and trusted son. It is a great book.

The new "Life of Oliver Cromwell," by Rev. R. F. Horton, brings out the old hero in a new light. It shows clearly and fairly the rugged, strong, intense man doing great things in an awkward, homely way. According to Horton, religion was everything to Cromwell, and the one test of his life. He believed he was called to his work as much as any minister, and that he was the servant of God. If read, it will be a powerful stimulus to young men.

Mrs. Phelps Ward, who never wrote a dull line, has been persuaded to give "Chapters from a Life," which are really in the line of autobiography. It is a volume of the most delightful reminiscences of that group of great men that made Andover famous. Her grandfather, Moses Stuart, her father, Prof. Phelps, and Prof. Park were her heroes. Her own girlhood is charmingly described. The latter part of the book has to do with such characters as Whittier, Longfellow, Holmes, and others who were often in her home.

The new "Life of Alfred Tennyson," by his son, is a biography of remarkable interest, not only to the lover of poetry, but to any who love to know the story of a noble life. Tennyson in the best sense of the word was a religious man, and every minister would read the two volumes with great interest, finding the thoughts for many a sermon, and beautiful illustrations to enforce many points. His wife was his fit companion, and the reader becomes even more interested in her than in her noble husband. The first part of his life was a hard struggle with poverty and sorrow; the latter part was rich in everything man could desire. The size and cost of the volumes place them beyond the reach of many unless they can get them from circulating libraries. But the work is a treasure to be possessed if possible.

Another work of remarkable interest is the last of Mrs. Oliphant's writings, entitled, "The House of Blackwood, their Magazine and their Friends." It is really a history of the best literature of the century and of many of the chief literary men. Three generations of this great publishing House have built up one of the great firms like the Harpers in this country. It has been the custom of the House for a hundred years to carefully preserve all their correspondence with literary men. The magazine, *Blackwood's*, employs in its monthly issue the leading English writers. It abounds in interesting matter about Sir Walter Scott, Prof. Wilson, John Gibson Lockhart, and scores of others, some of them, like George Eliot, being discovered by the House. As a literary history it will be greatly enjoyed by many who owe much to *Blackwood's* as a great literary magazine.

FICTION, NOVELS AND TALES.

Not many ministers have the time for reading much of modern fiction. But there are some novels that he ought to read. They are worth reading for their intrinsic merit and the moral impulse they will add to one's life. Some of them, like "Quo Vadis" (that fairly belongs to this year), are studies of historic periods that throw much light on the progress of the church and the formative influences in its early life. Again, there are books of fiction that are studies of the people of the world and the age-life, written by those who are much nearer to it than are most of us, and who give the people's conversations and their ideas of religion and life; and if we would preach to them in a way to reach them, we must know something of these things. Most of us need to see clearly the world's idea of the modern minister and church. Armed with this knowledge of the world's real life, we become more like our Master as He preaches to the woman of Samaria and knows her sad history. Besides these, there are many brilliant writers of fiction, like the author of the "Bonnie Brier Bush," that we read for the pleasure of the reading, and for the characters like Dr. MacLure, Jamie Soutar, Margaret Howe, and others that are in our parish.

Of the latter class we would name three of exceptional ability and value. First, "Margaret Ogilvy," by J. M. Barrie, published last September, on the anniversary of her death. We now know that "Jess" and "Looby" in his famous story of "A Window in Thrums" were his mother and sister, both now dead. Few books of our times or any times will so surely bring one to their knees as this. We ought to thank God for this new school of Scotch writers that are bringing out the deeper and nobler elements of the Scotch life and character, while weaving in the eccentric, grotesque and humorous. It is a grand picture of what a mother can be to her son and of the loyalty and honor he can show her. The world needs just such a picture of domestic piety, of pure, unselfish love. It will help to bless and beautify every home it enters.

Barrie's "Sentimental Tommy," after its course in *Scribner's*, has been published in book form. This is a restful, happy, laughing, fascinating book. It often seems as wild and wayward as a Highland burn, but it is tonic, frank, true, and out of the simplest materials makes a most charming book.

Ian MacLaren's "Kate Carnegie," published as a serial, has appeared in book form. The great success of "Beside the Bonnie Brier Bush," "Auld Lang Syne," and his lectures in this country, have drawn attention away from this longer story and its remarkable merits. It lacks somewhat in invention and dramatic quality, but it is a story which will bear re-reading and is sure to have a permanent place in our literature.

"Quo Vadis," by Henryk Sienkiewicz, a Polish author, has proved to be one of the great stories of many years. It is a study of

the life and times of the Emperor Nero. In addition to the Roman life fully described, we have a variety of pictures of the young, struggling Christian Church. He introduces Peter and Paul. There runs through the book a story of thrilling interest, and it is sure to take its place among the half-dozen greatest historical novels of the age. He has written other great stories that have to do with his own land.

"Sir George Tressaday," by Mrs. Humphry Ward, is one of those studies of contemporary life where the conditions of society are far more than individual life and experience. She is troubled by the questions of the hour and their influence on individuals. The two great characters of Sir George and Marcella bring out the great problems political and social, and of our duty to solve and mend them rather than submissively bear them.

SOCIAL SCIENCE.

Nothing is more evident than the fact that many of our ablest writers are interested in social topics. In the line of social science there has not been published any single book during the year that roused the interest of Bellamy's "Looking Backward," or Kidd's "Social Evolution;" but we have had several remarkable books of great interest to the teacher and prophet. Social science ought to form a large part of any minister's reading and study who hopes to be a man of today and in demand rather than a back number. He cannot trust to the daily papers and magazines for his knowledge, but must read the thinkers and leaders.

It will be generally accepted that the word "socialism" has come to have a far higher meaning than "communism." The inflamed addresses and violent outbreaks of a few labor leaders are no more social science than the froth and spray are the ocean. There is a great mass of feeling and sentiment as to the rights of society as against a few favored ones, that is gradually crystallizing into solid social convictions. The progress of this thought and the rights and duties that grow out of it form our social science.

These social questions are the heritage of our freedom and of our Bible. We have long preached patience rather than boldly grappling with the questions and trying to solve them. We have made the surety of a home and support hereafter to answer for the lack of them here. We have largely lost our hold on men because of so much other-world preaching. No subject is more vitally connected with the future growth and power of the church. The question is not one of a change of front in our preaching, but a study of the teachings of our Lord to see which of them should receive greater emphasis. The idea of the New Testament is not the kingdom from heaven, nor the kingdom in heaven, but the kingdom of heaven here and now. And this makes very much more of the interests of the many than of the individual. There is no question that socialism has entered an ethical cycle. If so, the religious one is sure to come, and the followers of the Great Teacher then will need to be ready to show how the Master's teachings contain the key of all great moral questions.

Among the most important books of the year in social science we should place the "Genesis of the Social Conscience," by H. S. Nash, professor in Cambridge, Mass. The object of the book is to trace the history of the rise and development of our general conscience as to the rights of society as against the claims of the few. He finds that when the teachings of Christ mingled with the old Mediterranean civilization of the Greeks and Romans, there came about a new idea of the importance of the individual, and when they began to number a town as having so many souls, this soul made a new unit in history. From that time the under man became a most important element of progress, and they began to talk about the things that

"might be," and then that "ought to be," in the way of improvement. The socialism of that time taught the individual that he could not live unto himself, and that not the bare individual, but the social individual, was to be the unit of feeling. The Bible from the time of the Exile taught them that God was the friend of the lowly, and the Magnificat sang in clearest numbers God's sympathy with those who had been left in the race, the poor and unfortunate. Then follow several interesting chapters as to God's plan of separating the church from the world and giving the power to the church, all for the object of preserving and developing the idea of the individual. While we inherit our equipment of reason from the Greeks, we as really inherit our equipment of conscience from the monasteries, which were its home and fortress from the fourth to the fourteenth century, gave the world its great epic of poverty, and developed heroes such as Homer never knew. Then follows a great chapter on "The Creation of the Reformer's Conscience," and a final one in which he carries out the figure of the eighteenth century as the grand field on which the new definition of the individual deploys its forces and the soul becomes a citizen. Then conscience began to demand larger privileges for the poor man's child—schools, sanitation, and laws to protect. These economic questions became ethical ones, and so duties, and other and larger things will be demanded by the common conscience. The spirit of the book is encouraging, for it teaches that these questions have come from the Bible and will in the end be answered by it, by the Lord in His own way. We need not fear. The impatient reformer is often an enemy. These great questions are very serious, especially for those who have neither faith nor hope for humanity; but God reigns. The style of the book is not always limpid clear, and there is at times a tendency to aphorisms and striking phrases that mar its otherwise splendid qualities of thought and purpose.

"Outlines of Social Theology," by William De Witt Hyde, president of Bowdoin College, supplements the work of Prof. Nash and makes a most valuable contribution to the subject. He believes in the teaching of Christ, but believes that they had pre-eminently in view a social movement. He believes that too much stress has been heretofore placed on the individual, and in that measure the progress of Christianity has been more slow and irregular. In his study of the New Testament from the side of psychology and sociology he finds in our Lord's teachings much new matter—truths that are needed by our times. The chapters were evidently written at first as sermons. As he puts them they are grand restatements in our own tongue of the grace and truth which came by Jesus Christ. He interprets the meaning of our common thoughts on these questions, and the trend of general Christian opinion. It is in an important sense a volume of outlines rather than of elaborate opinions. He has divided the book into three sections: 1. Theological; 2. Anthropological; 3. Sociological. To him the whole Bible has a distinct social motive and end.

About a year ago Prof. Richard Ely, after an unusually long period of silence, put forth "The Social Law of Service," really a textbook on the subject for intelligent young people. It contains the growth of years of thought in that borderland where theology, ethics and economics meet and mingle, and where the more serious problems of life present themselves. Three great lines of questions appear side by side in the New Testament, the theological, ethical and economic, and the preacher of today and for today may not ignore either of them. Primarily Prof. Ely is a broad type of a Christian and ethical teacher, but would be classified among the social economists. The book is a plea for social righteousness; it will deepen in every

reader's heart the sense of social solidarity, and cause him to see more clearly than ever the great ethical obligations we are under as Christians. He discusses such subjects as "Our Neighbors," "The State," "Making Men Good by Law," "Inadequacy of Private Philanthropy," etc. With Christ and His gospel he believes that we have the lever of Archimedes, and resting on the church as a fulcrum we will yet move the world.

Edward Bellamy's new book, "Equality," shows long and thoughtful study of the great questions of social science, and is much more carefully written than "Looking Backward," of which it is the sequel. But it lacks the personal vital interest of the first by substituting monologues in place of a story. The people who read "Looking Backward" for the sake of the story, read on and absorbed some social science. But they will not read far in this book. Many other works have been written since. It seems to me to lack in a clear and forcible putting of its principles. But it is thoroughly Christian in tone and spirit, and may grow in popular favor.

In the Chautauqua Reading Circle Course for 1897 and '98 is found "The Social Spirit in America," by Prof. C. R. Henderson, of the University of Chicago. It has just been published and we have read it with great interest. It will appeal to the ministers very directly, as it contains an account of a large number of actual social experiments and the application of social principles rather than theories of reform. He believes that the social spirit of today is one of the fruits of the Holy Spirit. It is said that all the ropes of the royal English Navy, little or large, have running through them a thread of scarlet, that shows their owner. So runs the divine social spirit through our inherited and instinctive impulses, our traditional teachings, social customs and sentiments, the literature we read and the laws we seek to obey, our studies, our reflections, and especially through our hopes and plans for humanity. Social science rests upon the divine foundation of happiness through morality. Sociology attempts to collect and classify all the agencies used by men to increase the means of general welfare, whether by mutual benefit societies, societies of public spirit, or organizations of public or private charity, in specialized philanthropies. Then follow sixteen chapters in which branches of the social movement are discussed as, "Home-making as a Social Art," "Friendly Circles of Women Wage-earners," "Better Houses for the People," "Public Health," "The Socialized Citizen," "Voluntary Organizations of Education," "Socialized Beauty and Recreation," "Charity and Correction," etc.

New York City.

TIME AND MAN

Time is an island in the azure sea
Of old Eternity.
White granite marge, or burnished beaches,
Hoar woods of old, green meadow-reaches;
One wind for ever blows o'er these,
One soft, supreme, far-traveled breeze,
Breath of Antiquity!

Eternal waves wash Time's gray shores with
grace
Of cadenced music low.
Recurrent rote of mystic oceans,
Reiterant throb of rhythmic motions,
Introlling from far ancient space,
From vortices no eye can trace,
In ceaseless silver flow.

Man is an island in the seas benign
Of God's great deity.
How sweeps the holy, fragrant swelling
Of gales from God around his dwelling!
How blow the sovereign breezes fine
Upon him from the deeps Divine
Of Love and Mystery!

Waves of new life, as morn superbly bright,
Wash all his spirit's shore.
From God's glad bosom crystal, boundless,
Surges a tide serene and soundless;
Warm seas of melody and light
Breaking in splendors infinite
Enwrap man evermore!

—Mrs. Merrill E. Gates.

The Upper Room

He comes! He comes! that mighty Breath
From heaven's eternal shores;
His uncreated freshness fills
His Bride, as she adores.

Earth quakes before that rushing blast,
Heaven echoes back the sound,
And mightily the tempest wheels
That upper room around.

One moment — and the silentness
Was breathless as the grave;
The fluttered earth forgot to quake,
The troubled trees to wave.

One moment — and the Spirit hung
O'er all with dread desire:
Then broke upon the heads of all
In cloven tongues of fire.

— Faber.

"Go Thy Way"

YOU know what it is to look about you gladly when you come into the light. You have ridden through a tunnel and have come out of it. Your eyes unconsciously look here and there; you take in all the surroundings without knowing it. The novel and unexpected attract you, and the familiar also arrests your attention. So it was with Bartimeus in the way near Jericho. It is interesting to imagine the scene when in answer to his faith and importunity "he received his sight." It was a fair landscape which opened before him — a fat valley, rich with gardens. The old city — old, though not the ancient Jericho — was near. Palm groves accented with their dark masses the autumn tones which were still full of summer in these lowlands.

How many new objects the blind man must have noticed! How many old ways, leading to accustomed places, he must have seen! We do not know how long he had been blind. It seems probable that he was not born blind; that he had seen these roads before and knew where they led. And now he sees them again. Just around that bend is the turn that leads to his home; there is near by a path that takes him to the shop where he was prosperous before his infirmity came upon him. He sees them all — white, dusty, dear paths to one whose eyes have so long been closed. "Go thy way." He hears it and turns, balancing the matter for a moment, and then the passion of gratitude asserts itself. There is but one way for him now. And we who read the story are touched as the writer says: "And straightway he received his sight and followed him in the way." This was his only opportunity. Jesus was on His last journey. There would be time enough for old scenes, there was but this one time for Jesus. We are glad that he chose this way.

To every one Jesus says: "Go thy way." This new year is open before you, "Go thy way." What way will you choose? It startles one to think how entirely Jesus leaves one to himself. You are to choose your friends, your employment, your books, your pleasures. He opens the eyes and then calls you to your high privilege. He deals with the

soul respecting its dignity. You must choose. But do we not know there is a yearning in His heart for us to choose Him? Was He not cheered when Bartimeus joined Him? He says "Go thy way" that we may make His way our way. As the liberated slave refused his liberty and said, "I love my master, I will not go out free," so the Christian says, "'Thy way,' 'my way,' 'His way is my way.'"

Words to Men

One of the inspiring spectacles of this past year was the great gathering of the St. Andrew's Brotherhood in Buffalo. It was an intense hour when to a congregation of a thousand men Canon Gore of England exalted the spiritual life. After simple devotions, the eminent minister began to show the meaning of the consecrated life. For three hours the great congregation waited upon his lips. Appropriate hymns broke the discourse into suitable portions, but rather accented than weakened the force of the address, which gained in power to the close. The following are a few of his pregnant utterances: —

THE PRESENCE OF THE SPIRIT.

"It is when our Lord is removed farthest from us that He is brought nearest to us by His Spirit. Our Lord lived the human example in the world; He verified it through the sacrifice on the Cross. Then He was lifted to the right hand of God. The heavens cleared around the ascending form of Jesus and closed to hide Him from our eyes; but they cleared again around the descending Spirit, and that Spirit of Jesus came into the heart of His church, into the heart of every individual member of His church, that same Spirit in which Jesus lived and suffered and died and rose. And that Spirit is now inwardly present with us — not only an outward example, but an inward presence. Brethren, that is the secret of Christianity. We look at our Lord as He sets us the example, we watch the lineaments of that life as it is set before us; we study it like a book, we study His habits, His ways, His modes of thought, His modes of action, and all this time we know that that same Jesus, living and glorified, is by His Spirit working in our hearts to mold us by inward power into conformity with that life which He shows us outwardly. It is the inward Christ, the Christ in us by His Spirit, who makes possible to us Christ our example, Christ outside us. The whole religion of Christianity centres upon and circles around that indwelling of Jesus in the heart of every one of His members by His Spirit."

SIGNS OF SPIRITUAL PROGRESS.

"Sonship does not always mean sunshine. No; sonship may often live in a cloud. It may even be under the cloud. But by the will we can always test it. When we can do nothing else we can always obey. That is the test of sonship.

"It was one of the greatest and most pious of the saints, Ignatius of Antioch, on his way to martyrdom, who said, 'Only now do I begin to be a disciple.' In religion there is no failure except in ceasing to try. So, on the other hand, there is no progress except in continual fresh beginnings. The surest sign that I am going on religiously is that I sometimes doubt whether really I have ever begun to be a Christian, that from time to time I

really feel that only now do I begin to see what it means to be a Christian. And if then I am not ashamed to begin at the beginning, if I cry out 'only now do I begin to be a disciple,' it is one of the surest signs of spiritual progress. That is what a time of special spiritual retirement ought always to come to. It is a putting of ourselves again at the beginning. It is a reconstituting our life from its basis and beginning again."

SUFFERING FOR MAN.

"There is no battle won for Christ which is not won through pain. For the Christian there is no resurrection but through the passion, there is no glory except through death. For he must walk in the steps of Jesus; he must set upon him the mark of the blood — the mark of the blood upon your heart as it is strained with pain over those you have wept for and prayed for, and who seem to be through their own wilfulness, for the time at least it not forever, lost; the mark of the blood in your hands and your feet, in your body, as you are weary with efforts that so often seem to be in vain; the mark of the blood in your aching brains and brow, as you brood over problems and think over questions and try to see how things could be done better, and how anxious questions could be answered and heavy tasks faced and overcome — the blood of arge human sympathies and ready suffering for man. This is the mark which is to be set upon the Christian. This is the mark which is to stamp the brotherhood of man. The principle of the brotherhood of man is the cardinal Christian doctrine. The stamp of the reality of Christianity is whether we really believe in human brotherhood."

Where Are We Going?

The *London Spectator* is responsible for the following incident, so pertinent to us as followers of our Lord and Saviour: —

In 1859 the Piedmont Regulars were encamped near Alessandria. It was in the late spring, and the whole force of Alpine hunters was in confusion. The soldiers were imperfectly trained and were held together only by a passionate love of country. Garibaldi had apparently an impossible task to use them effectively against the disciplined army of Austria.

On the 23d of May the trumpet sounded. The order to march was given. On every side, as is common in such yeomanry troops, the question arose, "Where are we going?" Back came the ringing answer: "Garibaldi knows where, and that is enough." This word seemed to bring order and enthusiasm to the troops, and in a twenty-four hours' battle they drove the Austrians twenty miles up the Sutrio and over the glaciers, and gained a complete victory.

It is often wisdom and kindness that veils the plan of movements, and it should always be sufficient inspiration to be assured that the hero Commander knows. Where are we going this year? Who knows? What is the order of our moving? Can any one tell the plans of our great Captain? He lovingly hides from us the future. It is to us all a mystery, but we have the words, "Jesus knows." Is not that enough? Can there be anything but victory before us if we follow Him?

THE FAMILY IN THE CLOUD

"I do set My bow in the cloud, and it shall be a token of a covenant between me and the earth."—
GENESIS 9: 12.

HARRIET E. BANNING.

There's always a bow in the cloud, dear heart,

There's always a bow in the cloud;
It may be it's hidden from mortal eye
By threatening clouds and by lowering sky,
But 'tis set in the cloud for you, dear heart,
'Tis set in the cloud for you!

'Twill shine for you after the rain, dear heart,

'Twill shine for you after the rain.
When the storm's wild fury has passed you by,

The bow will illumine the leaden sky—
The rainbow of hope for you, dear heart,
The rainbow of hope for you.

The promise of God standeth sure, dear heart,

The promise of God standeth sure.
Though often forgotten in grief and pain,
'Mid wearisome troubles of heart and of brain,
The promise of God standeth sure, dear heart,
The promise of God for you.

The word of our God cannot fail, dear heart,
The word of our God cannot fail.

How fiercely soever life's tempests may beat,
With buffeting wind and with blinding sleet,

There's always a bow in the cloud, dear heart,
A bow in the cloud for you.

Newport, R. I.

Thoughts for the Thoughtful

And the sin I impute to each frustrate ghost
Is the unlit lamp and the unglit loin.

— Robert Browning.

This is the beginning of all gospels: that the kingdom of heaven is just where we are. It is just as near us as our work is, for the gate of heaven for each soul lies in the endeavor to do that work perfectly. — Churchman.

Many Christians who bear the loss of a child or the destruction of all their property with the most heroic Christian fortitude are entirely vanquished and overcome by the breaking of a dish or the blunders of a servant, and show so un-Christian a spirit that we cannot but wonder at them. — John Newton.

Says the Land: "O Sister Sea,
Hadst thou not borne the voyagers to me,
Vain were their visions grand,
And I, e'en now, perchance, a stranger land:
So thine the glory be!"

Says the Sea: "Nay, Brother Land,
Hadst thou not outward stretched the saving hand,
My bosom now had kept
The secret where the souls heroic slept:
'Tis in thy strength they stand!"

— Father Tabb.

Spiritual angularity, as well as physical, is unattractive. The curved line is the line of beauty in character as well as in anatomy. Angular piety is as little admired as a hatchet-face. He who makes you wince with the sharp corners of his censorious orthodoxy is no more winsome than he who does the same with his elbows. It would be more merciful, sometimes, to be knocked down by a paving-block than by a dogmatic blockhead. We have no right to do the work of the gentle and loving Jesus in the hammer-and-tongs fashion of the

devil. If that is "just our way," still it is not justified. His way was the loving way. Curves, rather than angles, become the follower of Him who reviled not, but was filled with compassion. — *S. S. Times*.

Things are what they are used for. . . The artist uses a stone, and it is a statue; the mason uses a stone, and it is a doorstep. And beyond mere nature. See how we use men. We are each other's raw material. I make you up in some shape into my life, and you in some way make me up into yours. But what man is of so fixed a character that he can be made up only into one invariable thing? Each man makes of his neighbor that for which he uses him. . .

So of all influences and motives. The same educations wall and press upon two lives. One rises on them into greatness, the other drags them down upon it and is crushed beneath them into ruin. . . How is it that the Pharisee and the Publican came down the same temple steps, one cold, and proud, and bitter, and the other with his heart full of tenderness, and gratitude, and humblest charity? — *Phillips Brooks*.

In suffering and sorrow God touches the minor chords, develops the passive virtues, and opens to view the treasures of darkness, the constellations of promise, the rainbow of hope, the silver light of the covenant. What is character without sympathy, submission, patience, trust, and hope that grips the unseen as an anchor? But these graces are only possible through sorrow. Sorrow is a garden, the trees of which are laden with the peaceable fruits of righteousness; do not leave it without bringing them with you. Sorrow is a mine, the walls of which glisten with precious stones; be sure and do not retrace your steps into daylight without some specimens. Sorrow is a school. You are sent to sit on its hard benches and learn from its black-lettered pages lessons which will make you wise forever; do not trifle away your chance of graduating there. Miss Havergal used to talk of "turned lessons!" — *Rev. F. B. Meyer*.

HUSBANDS AND WIVES

REV. JAMES MUDGE, D. D.

THERE is an English book (by "a graduate in the university of matrimony"), with the somewhat startling and alarmingly suggestive title, "How to be Happy though Married." It inculcates the important and frequently forgotten truth that domestic felicity does not come as a matter of course, but, like everything else worth having, must be worked for, must be earned by patient endurance, self-restraint, and loving consideration for the tastes, and even for the faults, of each other. Two young persons, casually thrown together, having spent some happy hours in each other's society, and found themselves subsequently rather uncomfortable apart, are apt to think that they will of course be happy when linked together for life. But this is by no means necessarily the case. There are many things to be considered. Marriage, like government, must be a series of compromises. Unless there be much bearing and forbearing, many small self-denials and possibly large sacrifices, peace will fly away and desolation brood over the home. As has been shrewdly remarked, people go to church and say "I will," and then perhaps on the way home one or the other says "I won't;" and that begins it—begins the contention that turns the garden into a wilderness. "They had a few words," and the sun-

shine was clouded; perhaps fatally.

Matrimony has been called "that state which is a blessing to a few, a curse to many, and a great uncertainty to all." Whatever may be thought as to the correctness of the proportions indicated in this rather caustic deliverance, there can be no doubt as to the latter part of it. The uncertainty arises partly from the small opportunity most young people have of getting closely acquainted with each other's character, from seeing one another on dress parade rather than in the thick of life's combat, and partly from lack of sufficiently understanding on what domestic happiness depends. Young women spend more time in making nets than cages. Young men forget that the love they have won by special attention can only be kept in the same way. To retain affection it must be returned. Husbands and wives have mutual duties in this matter which are often overlooked, and the neglect leads to disaster.

Marriage vows are easily pronounced. It is to be feared that few give them the careful thought that is fitting. Each promises to "love, honor, and keep" the other. According to the Scripture, "honor" is particularly due by the husband to the wife "as unto the weaker vessel;" that is, being weak, she is to be honored for doing so much, and, being weak, will deserve and appreciate greater consideration. Her more delicate physical frame, more acute nervous sensibility, greater sensitiveness and keener trials, should make the husband very tender of her needs. He should show both publicly and privately his respect for her, never letting a word escape his lips which reflects upon her either directly or indirectly. Without fulsome flattery or offensively obtruding his good fortune on those whom he may account less favored, he should take pains to let his high opinion of her, as the queen of his home, be known on all proper occasions. He should in the presence of others show that he thinks her an object of importance and preference, that after marriage as much as before she is to him the one woman in the world. The brute who when asked if he intended taking his wife with him on a certain journey, replied, "Oh, no, I am going on a pleasure excursion," can hardly be called a model husband—but then, perhaps he had not a model wife.

Lord Erskine, in the very worst of taste—a boor, it would seem, although a nobleman—once declared at a large party that "a wife was a tin canister tied to one's tail." Sheridan, who was present when the disparaging and really shocking remark was so rudely made, presented soon after to Lady Erskine the following appropriate lines:—

"Lord Erskine, at woman presuming to rail,
Called a wife a tin canister tied to one's tail;
And fair Lady Anne, while the subject he carries on,
Seems hurt at his lordship's degrading comparison.

"But wherefore degrading? Considered aright,
A canister's polished, and useful, and bright;
And should dirt its original purity hide,
That's the fault of the puppy to whom it is tied."

Husband and wife should have mutual

respect and mutual confidence. There should be no secrets between them — except, indeed, where the husband's professional or business relations compel him as a man of honor to keep certain things sacredly locked within his own breast. As to money matters the wife should be well informed concerning all the particulars relating to the family revenue, that she may intelligently cut her cloak according to the available cloth, and should on no account be obliged to act a beggar's part to obtain that share of the funds necessary for her uses. The general treasurer of the firm should, as a rule, be the husband, since he is more familiar with financial affairs and has the larger part in earning the income; but sometimes the wife makes the better cashier, and in such cases, for the good of the whole, she ought to have the responsibility.

To be agreeable and cheerful in one's home is a primary duty on both sides. "According to Milton, 'Eve kept silence in Eden to hear the husband talk,'" said a gentleman to a lady friend; then he added, in a melancholy tone: "Alas! there have been no Eves since." "Because," quickly retorted the lady, "there have been no husbands worth listening to." Too many husbands, who can be very entertaining abroad, do not think it incumbent upon them to make any special exertion simply for their own families, and they are so dull by their own firesides that their club friends would never know them. Uniform cheerfulness is a wonderful help in making things go smoothly. All may not be able to master it as thoroughly as did Sydney Smith who playfully added at the end of a letter to an old friend: "I have gout, asthma, and seven other maladies, but am otherwise very well." Nevertheless it is within the power of almost every one to bear up bravely, even when ill, for the sake of others, and not cast any more gloom than is really necessary.

If husbands would make much of their wives, and wives make much of their husbands, if they would "drive gently over the stones," avoiding all stock subjects of dispute, and would defer respectfully as often as possible to each other's opinion, especially in minor matters, matrimony would be a blessing to more and a curse to less than, as a rule, it seems to be. Mistakes in selection, no doubt, are frequent, but there is such a thing as making the best of a bad bargain and settling down with as much contentment and philosophy as possible to study the situation and find alleviations. At the worst marriage is a very serviceable discipline of character, to be turned, like other afflictions, to good account in the way of acquiring patience. At a ministers' meeting in England "Our Wives" was one of the toasts. One of the brethren whose spouse had an unhappy temper which was well known, being sportively asked if he could drink the toast, replied: "Aye! heartily. My wife brings me to my knees in prayer a dozen times a day, and none of you can say the same of yours." Some wives, however, would prefer not to be useful to their husbands in this particular way.

If two are to pull together amicably in one harness, they must not interfere

with each other exactly in unimportant affairs, and when there is occasion for reproof tact must be used. It is reported of Jones that he asked his wife, "Why is a husband like dough?" expecting her to give it up, when he was going to say, "Because a woman needs him;" but she upset that calculation by promptly replying, "Because he is hard to get off one's hands." The man must not be too constantly on hand, poking his nose into things which do not really concern him, and thinking that nothing can go well which he does not superintend. As to tact and courtesy in saying whatever unpleasant things may seem imperatively called for, we commend the example of a certain celebrity who, when a man once stood before him and his friend at the theatre, instead of asking him, with some asperity, to sit down, simply said: "I beg your pardon, sir; but when you see or hear anything particularly interesting on the stage, will you please let us know, as we are entirely dependent on your kindness?" With a smile and an apology that only this pleasant way of putting things could have elicited, the gentleman took his seat. It is difficult to find fault well; but there is a right way and a wrong way.

Too much can hardly be said as to the importance of continuing and increasing love after marriage. The woman has her part in this; so has the man. Let the latter remember to bring back some little present when he has been some time from home. Let him by no means forget the birthdays and the anniversaries of the marriage morning. Especially if his wife be ill from any cause let him redouble his attention and give her all possible care. Let him seek her counsel at all times, and not omit to tell her once in a while how much he prizes her. There are such things as love letters between married people, and very good things they are. There should be more of them. How beautiful it is to see a gray-haired couple passing serenely down the declivity of life, loving each other ten times more than they ever did when young, endeared to each other by having passed together through a thousand happy or painful experiences, their mutual confidence strengthened by abundant tests, their characters thoroughly assimilated and wonderfully ripened. Such must have been the case, among many others, with Mr. and Mrs. S. O. Hall. On the fifty-fourth anniversary of his marriage he composed the following lines: —

"Yes, we go gently down the hill of life,
And thank our God at every step we go;
The husband-lover and the sweetheart-wife, —

Of creeping age what do we care or know?
Each says to each: Our fourscore years,
Three told,
Would leave us young; the soul is never old!

"What is the grave to us? Can it divide
The destiny of two by God made one?
We step across, and reach the other side,
To know our blended life is but begun.
These fading faculties are sent to say
Heaven is more near today than yesterday."
Lowell, Mass.

"Learn to do one thing better than anybody else," was the motto pressed upon a college graduate. Living up to that advice was the secret of the marvelous success of the famous American dentist in Paris, the

late Dr. Thomas Evans, so that it might be called the pin which fastened the sixty-three decorations accorded him by European monarchs. — *Youth's Companion*.

TWO KINDS OF PEOPLE

No; the two kinds of people on earth I mean,
Are the people who lift, and the people who lean.

Wherever you go, you will find the world's masses
Are always divided in just these two classes.

And oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toll down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

— Ella Wheeler Wilcox.

The Dear Everydayness of Life

ONE must, perhaps, be a good way along in life and have had deep experience of trouble and sorrow to rightly appreciate the preciousness of days in which nothing happens. To hear the familiar sound of the rising-bell in the morning; to open the eyes on the bright sunshine, conscious that all is well beneath the home roof — little ones all safe, no illness to distress, no special anxiety or trouble to burden the heart; to note the pleasant aroma of the food that is being prepared for the peaceful morning meal — all this is a blessedness that we cannot appreciate until after we have experienced conditions in every way opposite. Oh, the desolateness of watching for the dawn beside the bed of a loved one who has passed a long night of painful struggle for breath! Oh, the bitter despair of waking from heavy slumber to realize that the light has gone out of life because of a new-made grave in the churchyard! All these sorrows Time the healer, and the Holy Spirit the Comforter, mitigate and finally soften into a resignation that is peace. But it is just such experiences that teach us to say with the poet, —

"Oh, blest are uneventful days,
And blest are uneventful years!"

When we open our eyes on the days when none of these griefs distress us, surely it is the least the Christian heart can do to be filled with thankfulness and even joy for the dear everydayness of life which blesses our home and the homes of our neighbors and kindred. How appropriate does it seem to hear the sound of the morning hymn of praise and the voice of prayer and thanksgiving ascending to God from homes thus blest. One of the most touching, most beautiful incidents of village life in the morning is to hear such sounds of praise and thanksgiving from the open windows of simple, unpretending, quiet homes. And we should have even more happiness and joy over the blessings of peaceful, uneventful days did we but reflect more upon and learn to appreciate them more highly. In expressions of thankfulness and joy in God's goodness the Psalmist is our great example and his inspired songs the best medium for expressing our full hearts. "Bless the Lord, O my soul, and forget not all His benefits. . . . who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things." Days of sorrow will come to all, wearisome nights are appointed to all lives, yet to most of us in this Christian land such days and nights constitute but a small portion of our lives. For the dear, common every day let us heed the admonition of that sweet Christian poet, Frances Ridley Havergal, —

"Forget not all the sunshine of the way
By which the Father led thee — answered prayers
And joys unasked, strange blessings, lifted cares,
Grand promise echoes! Thus each page shall be
A record of God's love and faithfulness to thee."

— Interior.

AFRAID OF A SHADOW

MANY of God's children shrink from the thought of death, even though their faith assures them that it is but the gateway into eternal life and eternal happiness. To such this story shows, in a simple, plain, direct way, how, as the old shepherd said, "Death is only a shadow with Christ behind it."

A godly shepherd was dying, and, when his minister came, said to his wife, "Jean, give the minister a stool and leave us for a bit, for I want to see the minister alone."

As soon as the door was closed he turned the most pathetic pair of gray eyes upon me I ever looked into, and said in a voice shaken with emotion, "Minister, I'm dying, and — and — I'm afraid!"

I began at once to repeat the strongest promises with which God's Word furnishes us, but in the midst of them he stopped me.

"I ken them a'," he said, mournfully; "I ken them a', but somehow they dinna gie me comfort."

"Do you believe them?"

"Wi' a' my heart," he replied, earnestly.

"Where, then, is there any room for fear with such a saving faith?"

"For a' that, minister, I'm afraid, I'm afraid."

I took up the well-worn Bible which lay on his bed, and turned to the Twenty-third Psalm. "You remember the Twenty-third Psalm?" I began.

"Remember it!" he said, vehemently. "I kenned it long afore ye were born, ye need na read it; I've conned it a thousand times on the hillside."

"But there is one verse which you have not taken in."

He turned upon me a half reproachful and even stern look.

I slowly repeated the verse: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while the light of the sun. Did these shadows ever frighten you?"

"Frighten me?" he said, quickly. "Na, na! Davie Donaldson has Covenanters' bluid in his veins; neither shadow nor substance could weel frighten him."

"But did those shadows ever make you believe that you would not see the sun again — that it was gone forever?"

"Na, na; I could na be sic a simpleton as that."

"Nevertheless, that is just what you are doing now."

He looked at me with incredulous eyes.

"Yes," I continued, "the shadow of death is over you, and it hides for awhile the Sun of Righteousness, who shines all the same behind it; but it's only a shadow. Remember that is what the Psalmist calls it — a shadow that will pass; and when it has passed, you will see the everlasting hills in their unclouded glory."

The old shepherd covered his face with his trembling hands, and, for a few minutes, maintained an unbroken silence; then, letting them fall straight on the coverlet, he said, as if musing to himself, "Aweel, aweel! I ha' conned that verse a thousand times on the heather, and I never understood it so afore — afraid of a shadow, afraid of a shadow!"

Then turning upon me a face now bright with an almost superhuman radiance, he exclaimed, lifting his hands reverently to heaven, "Ay, ay! I see it a' now. Death is only a shadow with Christ behind it — a shadow that will pass. Na, na! I'm afraid na mair." — *Union Gospel News.*

"O dear and friendly Death,
End of my road, however long it be,
Nearing me day by day, I still can smile
Where'er I think of thee."

THE BABY

"She is a little hindering thing,"

The mother said;
"I do not have an hour of peace,
Till she's in bed."

"She clings unto my hand or gown,
And follows me
About the house, from room to room,
Talks constantly."

"She is a bundle full of nerves,
And wilful ways;
She does not sleep full sound at nights,
Scarce any days."

"She does not like to hear the wind,
The dark she fears;
And piteously she calls for me
To wipe her tears."

"She is a little hindering thing,"
The mother said;
"But still she is my wife of life,
My daily bread."

The children — what a load of care
Their coming brings!
But, oh! the grief when God doth stoop
To give them wings.

— EMMA A. LENTE, in *Independent*.

How Not to Grow Old

I AM sometimes inclined to believe that in a generation or two we will have no more middle-aged women. One no longer finds them, at any rate, filling the corners of country piazzas, spectacled and stout, absorbed in new stitches for worsted-work, and new evidences to prove the deterioration of the young since their day.

Instead, the piazzas of country houses and hotels are quite swept of every one but the very old perhaps. Where once women only strolled through the woods near by, sat under the trees, sauntered to the post-office once a day, or to the station to meet some friend, they now go off for hours on their wheels. You meet them everywhere on country roads. Coming upon them from behind you fancy, from the alertness of their movements and the slimmness of their figures, that you have come upon young girls. But turn and look! and you find women of fifty or sixty. Their hair, to be sure, may be gray and their faces seamed, but their cheeks will be flushed with health and their eyes brilliant with excitement.

I chanced to fall into conversation with one I met. She told me she was seventy, and she confessed, with a reluctance I thought delightful and piquant, that she was amazed to discover that her youth had come back to her. Something in the sense of freedom which the bicycle gave her — the exhilaration of the exercise, the play of the wind about her face — something in the new possession of herself, had brought back feelings she thought dead these thirty years at least.

Golf has regenerated many a worn-out body and mind. Out-door sports, in fact, as we all know, have enticed women away from sedentary pursuits and the monotony and confinement of in-door life, emancipating them meanwhile from many an iron prejudice, binding them hopelessly, and which neither philosophy nor legislation could loose them from. But the real secret of many of the changes that we see lies in the fact that each of these women has learned to be master of some new medium of expression. — *Harper's Bazar.*

Bits of Fun

— Aunt Jane: "Rob, dear, won't you try to be a real good boy today?" Rob: "I will, aunty, for a quarter." Aunt Jane: "Why, Rob! you wish pay for being good?" Rob: "Well, aunty dear, you wouldn't have me good for nothing, would you?" — *Harper's Young People.*

— She had just returned from a visit to Boston.

"Is it true," asked an acquaintance, "that there is an air of culture and educational refinement plainly noticeable in the speech of Boston residents?"

"My dear," she replied, impressively,

"even the owls around Boston hoot 'To whom!' instead of 'To who!' as they do in the West."

— A lank, awkward countryman presented himself at the clerk's desk in a city hotel, and, after having a room assigned to him, inquired at what hours meals were served. "Breakfast from seven to eleven, luncheon from eleven to three, dinner from three to eight, supper from eight to twelve," recited the clerk, glibly. "Jerushy!" ejaculated the countryman, with bulging eyes. "When am I a-going to git time to see the town?" — *Youth's Companion.*

— Thump-rattety-bang went the piano. "What are you trying to play, Jane?" called out her father from the next room. "It's an exercise from my new instruction book, 'First Steps in Music,'" she answered. "Well, I knew you were playing with your feet," he said, grimly. "Don't step so heavily on the keys: it disturbs my thoughts." — *Boston Home Journal.*

— A relative whom Mrs. Uppenup had not seen for many years came one day to visit her.

"Maria," said Mr. Uppenup, after the family had retired to rest that evening, "it seems to me you weren't any too cordial to Cousin Harriet, considering the fact that this is the first time you and she have met for nearly a quarter of a century. You didn't even smile when you greeted her."

"Henry," replied Mrs. Uppenup, "have you noticed that when I smile it wrinkles my face all over? Well, I didn't want the wrinkles of twenty-five years to take effect on her all at once." — *Youth's Companion.*

BOYS AND GIRLS

RUTH'S MISFORTUNE, AND WHAT CAME OF IT

ELIZABETH E. BACKUP.

"SHE'S a perfect nuisance! She's always saying 'How?' with that funny little rising inflection, and then everything has to be repeated from beginning to end. It's awfully tedious."

"It must be 'awfully tedious' to be deaf," innocently suggested sweet little Annie Stone.

"I wouldn't make a nuisance of myself if I were deaf," Ruth Means replied rather hotly.

"The teachers are wonderfully good to her," said Annie. "They think she catches one's meaning very quickly considering the extent of her infirmity, and every one thinks she bears her deafness beautifully."

"Boah!" said Ruth. "I don't believe in making a saint of a body and falling down and worshipping her just because she's deaf. For my part, I think Grace makes a pretty shaky kind of a saint."

"Who dubs Grace a saint?" cried Annie, wonderingly. "And why are you so unjust to her? Sweetness and patience fairly shine in her face. Some deaf people are sour and suspicious, but Grace mingles freely with people and never seems to be thinking about herself at all. If you were deaf for a few days, you would never complain afterward because you were obliged to repeat some little thing that Grace failed to understand."

"I don't believe in people's thrusting their infirmities upon other folks," said Ruth, crossly. "That sort of thing should be kept in the background. I'd go without hearing before I'd ask people to repeat anything. Then that ridiculous little 'How!' For my part, I avoid Grace whenever I decently can."

The girls separated, each with a somewhat ruffled temper.

"Annie always will stand up for Grace," Ruth told herself; "and I thought for once I wouldn't be put

down, that I'd just have my say out. It's all stuff and nonsense about Grace's being so beautiful."

"I never knew Ruth to be so cross before," Annie thought. "Perhaps it's that dreadful cold in her head. She says she's always cross when she's sick."

Annie called for Ruth on her way to school the next morning. Ruth met her with a doleful face.

"Mother won't let me go to school," she said, almost crying. "I've told her about examinations, and begged and begged, but she says my cold is worse because I persisted in going out yesterday, and that I can't go now until I'm well. I'd like to cut my head off," said Ruth, recklessly.

"I don't believe they have any use for headless girls at the high school," said Annie, half-smiling; "and you know the old proverb about an ounce of prevention."

"It's rather late for the ounce of prevention," said Mrs. Means, who just then entered the room. "If I can only get Ruth through without serious illness I shall be glad. She seems to think the high school cannot go on without her."

"But it's so horrid to make up lessons and all that sort of thing," said Ruth, dolefully.

"I'll bring your books, and perhaps you can do something at home," said Annie, consolingly.

True to her promise, Annie brought some books, and attempted to cheer her friend by retelling the school news. To her surprise, Ruth seemed strangely embarrassed and showed little interest in the harmless school gossip. When Annie called again Mrs. Means met her at the door.

"You must speak up quite loud to Ruth," she said, hurriedly; "her cold has affected her hearing and she is really very deaf. I noticed that she was slightly deaf yesterday morning, but the trouble increased during the day, and it is extreme now. Her sense of hearing is usually very acute, and this sudden deafness seems most alarming to her."

Forewarned, Annie's shrill treble succeeded admirably in penetrating Ruth's dull ears, and for the time there were no embarrassing explanations. A day or two later Annie found a most despairing Ruth.

"I am deaf," said Ruth, "there's no disguising the fact; and I'm horribly deaf, too. The noises in my head are something terrific, and there is such an awful 'shut in' feeling. I'd rather die than live like this."

"But you haven't got to live this way," said Annie. "Of course it is only temporary — the effect of a cold; it will soon go, and you will hear as well as ever."

"If I could only believe it," said Ruth; "but the doctor's medicine doesn't do the least bit of good, and he says the trouble is in the middle ear and I must consult a specialist."

"The specialist will be sure to help," said Annie. "Keep up your courage, dear!"

"It's so easy to be hopeful when one doesn't happen to be the sufferer," said Ruth. "Now I don't mean to be rude, you precious Annie — you're awful good to come here every day and try to chirk

me up a bit — but you don't how horrid it is to be deaf. I never had an idea what it meant to be deaf until now."

Annie went away very sorry for Ruth, and yet in her honest little heart she wondered if Ruth remembered Grace, and the many disagreeable things she had said about her, every one of which had been inspired by the fact of poor Grace's infirmity.

Much to Ruth's disgust, the news of her affliction spread, and the girls sent her loving little notes full of the easy faith that all would yet be well. Grace wrote too, but her note was different, and Ruth winced as she read it.

"The girls mean all right, bless their dear hearts!" Ruth told herself; "but Grace has been through the mill — she knows. She's just as sweet and encouraging as she can be, but she knows. Dear me! she's a better girl than I, and a braver. She's almost as deaf as a post. I wonder if any one ever heard her 'tale of woe'? No one gets very near me without hearing mine."

The days that followed were distressing ones to Ruth, to say nothing of those about her. The famous specialist was doing his best, but evidently with some doubt as to the ultimate result. Meanwhile Ruth nursed her trouble until to her mental vision it assumed tremendous proportions.

"To go about and have people shout at me in order to make me hear, or perhaps to be obliged to carry a speaking-tube or an ear-trumpet, and thus advertise my defect, to sit at the table and not hear a word that is said unless some one makes a special effort to address me — I couldn't bear it," thought Ruth.

"If any one expects me to be resigned to being deaf all my life, they'll be mightily mistaken," Ruth said to her mother.

"I trust you may have no occasion to resign yourself to such a manifest calamity," said Mrs. Means; "and yet people support life and are brave and strong under even greater ills."

"I have come to the conclusion that I am made of pretty poor stuff," said Ruth, humbly.

There came a day when Ruth heard some of the louder, shriller sounds that had been for a time as if they were not to her.

"I never supposed I should be delighted to hear Mike shaking down the furnace, or that my soul would thrill with joy to listen to that abominable factory whistle," she told Annie; "but to such straits as these have I come. You ought to have seen me the first time I heard the door-bell ring. I should certainly have kissed that bell had it been anywhere but close up to the ceiling," and Ruth laughed, but there were tears in her eyes.

"I was deaf just one fortnight," Ruth told her sympathizing friends, "but it seemed at least six months. I never want another such experience."

Ruth's friends soon recognized a change in her, so subtle that they could hardly name it, but to Annie the difference was palpable.

"Ruth has always seemed to have something very like contempt for any one who had any physical weakness or defect," Annie told her mother, "but

since she has been deaf a change has come o'er the spirit of her dream."

"I have been lacking in sympathy, I see it now. There's nothing like having the shoe on one's own foot in order to know just where the pinch comes," Ruth moralized.

Instead of avoiding Grace, Ruth now sought her companionship, and the sweetness and patience of her friend soon quite won Ruth's heart.

"I'm ashamed when I think of my former unkind criticisms of Grace," Ruth said to Annie Stone, in an outburst of confidence, one day. "Grace is the sweetest girl I know, and the nearer I am drawn to her the greater is my desire to make my own life different. It is not Grace's deafness that makes her so sweet and good, but it is the lovely Christian spirit in which she accepts her infirmity. I should be crosser than a bear all the time if I were in her place."

"Oh, no, you wouldn't, Ruth!"

"Annie Stone, you don't know a thing about it! I'm so glad I've got good ears that I want to show my gratitude in some way, and I've decided to take a special course, after I graduate, to prepare myself for teaching little deaf children."

Annie stood aghast.

"Have you counted the cost?" she said. "It may be wonderfully interesting work, but it must tax one's patience and one's ingenuity wofully."

"I have counted the cost," said Ruth, gravely.

Some of the girls pronounced Ruth's decision "very funny;" they had always thought her a little "queer."

"Why, she says she never thought of being thankful until she was deaf," said one.

"We are not all required to teach deaf children," said Annie; "but I think Ruth's purpose should move us to think more of the every-day but priceless blessings which we are too apt to accept as the merest matter of course."

"True for you!" said practical Blanche Goss; "and I think a capital way to show our gratitude is to lend a helping hand wherever we can. There are six blind women in the Old Ladies' Home. How many girls will volunteer to go there once a week to read or mend for an hour each?"

Ten girls promptly responded.

"We are rather glad you were deaf, Ruth," said Annie, "since you have shown us the practical way to give thanks. Be ears to the deaf and eyes to the blind — the idea may be elaborated indefinitely."

"There's something very 'catching' in a good example," said Blanche. "Now we must every one of us have our special mission of helpfulness, just to be up with Ruth, and we must not shirk it either."

"Shades of my ancestors!" cried Ruth. "What's all this pow-wow about? There hasn't a soul of us done a thing but talk, if I may except Blanche, who's always running over to that Home for ancient damsels."

"But we are every one of us to turn over a new leaf," said Annie, "and you and Blanche and Grace are to serve as our bright and shining examples."

Roxbury, Mass.

THE SUNDAY SCHOOL

First Quarter Lesson IV

SUNDAY, JANUARY 23, 1898.

MATT. 5: 1-12.

REV. W. O. HOLWAY, D. D., U. S. N.

THE BEATITUDES.

I. Preliminary.

1. GOLDEN TEXT: *Ye are the light of the world.* — Matt. 5: 14.

2. DATE: A. D. 33, summer.

3. PLACE: Probably Kur'n Hattin, on the west coast of the Sea of Galilee.

4. THE SERMON ON THE MOUNT: Schaff describes it as "the *magna charta* of Christ's kingdom; the unfolding of His righteousness; the sublimest code of morals ever proclaimed on earth. . . . It is at once a warning, a standard, a promise, but not the whole Gospel. The Gospel is about Christ as well as from Christ. This discourse contains little about His person and work; nor could it. The audience was not ready, the facts were not accomplished, the Teacher was still in His humiliation; only when He was glorified did the full glory of the Gospel appear." There are two reports of this discourse, one by Matthew and the other by Luke, the apparent discrepancies of which are easily harmonized. "Matthew's is the fuller (187 verses to Luke's 38). Jesus stood, first (Luke), and then sat down (Matthew), to teach on a mountain (Matthew), but on a level place on the mountain (Luke), from which He ascended a short distance up the hill to be heard better. It was primarily addressed to the disciples (Matthew), but also for, and in the hearing of, the multitude (Luke)" (Peloubet).

5. HOME READINGS: Monday — Matt. 5: 1-12. Tuesday — Matt. 5: 13-39. Wednesday — Matt. 5: 38-42. Thursday — Luke 6: 30-35. Friday — Psalm 119: 1-18. Saturday — 1 John 4: 4-12. Sunday — 1 John 3: 1-11.

II. Introductory.

Thus far our Lord's teachings had been fragmentary. No formal exposition had yet been given of the principles which He came to enforce and on which He would establish His kingdom among men. The fitting opportunity for such an utterance came on the morning after He had chosen His twelve disciples; and the fitting pulpit was the mountain in whose leafy solitudes He had spent the preceding night in a vigil of prayer. In the "octave of beatitudes" with which this memorable discourse was introduced, the characteristics of citizenship in the kingdom of heaven were clearly and decisively announced. Not the great, the proud, the rich, the ambitious, the selfish, were "blessed," but the "poor in spirit," the mourning, the meek, the spiritually famished, the merciful, the pure in heart, the peacemakers, the persecuted. Those who were reviled and persecuted and slandered for Christ's sake were especially "blessed;" they were bidden to rejoice in view of the greatness of their reward in heaven, and by reason, too, of their fellowship in suffering with the prophets who had preceded them.

III. Expository.

1. Seeing the multitudes — He was apparently coming down from the mountain after spending the night in prayer and occupying Himself in the early morning hours with the formal appointment of the twelve apostles. Meeting the great multitudes eager for healing and teaching, He went back to find an elevated spot from which to address them. A mountain (R. V., "the mountain"). — Tradition has singled out the square-shaped hill with two tops, about three miles from the Sea of Galilee, known as Kur'n Hattin, or the Horns of Hattin, as the Mount of Beatitudes. It is about sixty feet high. The multitude probably gath-

ered on the plateau between the two "horns." Was set (R. V., "had sat down") — was seated, as was the custom with Jewish teachers. His disciples came — the newly-chosen twelve probably, who formed a sort of inner circle near Him.

A striking historical illustration, by way of contrast, is connected with the Horns of Hattin, assuming that ridge to be the Mount of Beatitudes. On the spot where Jesus has described the kingdom of heaven, and pronounced the meek and peacemakers blessed, the most bloody battles have been fought. On July 4, 1187, the celebrated battle of Hattin took place, in which the last remnant of the crusaders was destroyed on the height of Tell Hattin, after the army had been beaten by Sultan Saladin in the valley. Again, on the plain of Jezzeli, Bonaparte defeated, in 1799, with 3,000 men, an army of 25,000 Turks (Lange).

2. He opened his mouth — indicating that He was about to make a deliberate and important utterance. Taught them — in a tone of loving authority (unlike the scribes), the fundamental truths of His kingdom.

3. Blessed. — Purely, permanently, divinely happy are they, etc. "Happiness may come from earthly things; blessedness comes from God" (Schaff). Note on the beatitudes that though they are eight in number, they really embrace but seven distinct characteristics, the eighth — "persecuted for righteousness' sake" — being really included among the features of character previously depicted. The sevenfold blessedness is a complete, or perfect, blessedness. Critics have found, further, an ascending gradation in the beatitudes, and various arrangements have been attempted; in that of Lange, for instance, the first four represent "the inner life toward God," the last three "its outward manifestation toward man." Says Schaff: "The same thoughts are found in the Old Testament, but only since Christ has been found there." Poor in spirit — the humble, and spiritually needy, who, therefore, consciously want to be made rich with the fulness of the Gospel; the exact opposite of Pharisaic pride and self-sufficiency. Kingdom of heaven — the reign of righteousness, joy and peace, the rule of Christ; and not the temporal, worldly kingdom which the Jews expected.

Blessed are they who feel a deep sense of spiritual poverty (Tholuck). — Pride is always the first and greatest hindrance to obtaining a part in the kingdom (Schaff). — By pride have we fallen from the kingdom of God, and by humility must we again enter it (Starks).

4. They that mourn — because of their poverty of spirit, or because of their sins, or infirmities, or sufferings, or bereavements. Shall be comforted — by the Comforter, who will bring appropriate and satisfying consolation.

Said Massillon, preaching from these words before Louis XIV.: "If the world addressed your majesty, it would not say, 'Blessed are they that mourn,' but 'Blessed is the prince who has never fought but to conquer; who has filled the universe with his name; who, through the whole course of a long and flourishing reign, enjoys in splendor all that men admire!' But, sire, the language of the Gospel is not the language of the world" (Biblical Museum).

5. The meek — the gentle, the mild, the submissive, the patient; opposed to the self-seeking and ambitious. Inherit the earth. — See Ps. 37: 11. This was quite contrary to the common Jewish expectation that the earth was to be conquered by war and bloodshed.

By violence one may sometimes get, but scarcely can he keep. The gentle pass on to their inheritance. To the gentle a little yields more, is a greater inheritance, than very much to the proud (Biblical Museum).

6. Hunger and thirst — the language of intense and imperious yearning. Righteousness — the righteousness; "that is, God's; something without us, given to us; not merely imputed to us, though that is included, but made ours, part of our life, as food is assimilated" (Schaff). Be filled — feasted, abundantly satisfied, the craving fully met.

7. The merciful — those who have pity for the sufferings of others, and do what they can to relieve them; the actively benevolent. God is "rich in mercy;" and the truly merciful are like Him. All through the Scriptures the unmerciful are spoken of in terms of the strongest rebuke. "He shall have judgment without mercy who hath showed no mercy." Obtain mercy — shall be paid in kind and with heavenly coin. See Ps. 18: 26; Prov. 3: 34. Mercy from both God and man is included in this promise.

"The quality of mercy is not strained.

It droppeth as the gentle dew from heaven
Upon the earth beneath. It is twice blessed;
It blesseth him that gives and him that takes."

8. Pure in heart — those who "regard not iniquity" in their hearts; who are free from doublemindedness and hypocrisy and everything that is false; who have been made clean within by the Spirit divine. Shall see God. — Purity sees purity. "The impure, the bad, cannot see Him, much less enjoy Him. It is a moral color-blindness" (Peloubet).

In this world they see Him in all His wonderful works of creation, in all His varied providences, and in the pleasing dispensations of His grace. Before, they had neither eyes to see nor hearts to understand; but now His wisdom, power and goodness meet their eyes in every direction; and while they see, they love, adore and praise. In the next world they shall see Him face to face. All His glorious perfections will appear in a way unknown to mortals, and the sight will prove an everlasting source of blessedness (Edmonson).

9. The peacemakers — those who heal quarrels, reconcile differences, carry about with them an atmosphere of repose and serenity and sow the seeds of peace wherever they go. The loving, the humble, the forgiving, the generous are peacemakers; while the selfish, the covetous, the ambitious, the revengeful, the contentious are peacebreakers. Called the children of God (R. V., "the sons of God") — shall bear such a likeness to the "God of peace" that they shall be recognized as His children.

He is the true Christian peacemaker who endeavors, like Christ, to implant the divine Spirit of peace in men's hearts (Whedon). — It is this peace-giving quality, which, above all others, is counted among men as saintliness (Abbott).

10. Persecuted for righteousness' sake. — A positively righteous life is a rebuke to the spirit of this world. The world hates it, and will fight it. Those who live godly in Christ Jesus, who are poor in spirit, humble, meek, merciful, peaceable and hungering, not for this world's gifts, but for righteousness, will suffer persecution of some sort from those who are governed by the maxims of the world. There is the kingdom of heaven — the same beatitude as that of the "poor in spirit." In the world tribulation, in Christ peace.

The most you can do to a good man is to persecute him, and the worst that persecution can do is to kill him. And killing a good man is as bad as it would be to spite a ship by launching it. The soul is built for heaven, and the ship for the ocean, and blessed be the hour that gives both to the true element.

11. Blessed are ye — more specific than "Blessed are they." He is probably now addressing His disciples, but in the hearing of the multitude. Shall revile you (R. V., "shall reproach you") — shall abuse you openly, to your face as well as behind your back. All manner of evil. — The Jews called Jesus a Samaritan and declared that He had a devil. Falsely for my sake. — Note the two limitations: The evil epithets and abuse would be (1) untrue; and (2) be spoken because they were Christ's followers.

12. Rejoice — exult, or leap for joy. A very difficult precept this, to be exuberantly happy when one is openly insulted, or secretly slandered, for Christ's sake. It is hard to be meek even; harder still to rejoice. For — telling why. So persecuted they the prophets. — Christ's reviled followers have reason to rejoice because by their endurance they become identified with "the goodly

fellowship of the prophets" and "the noble army of martyrs," who "obtained a good report" on earth, and now enjoy their reward in heaven.

IV. Illustrative.

1.

Across the sea, along the shore.
In numbers ever more and more,
From lonely hut and busy town
The valley through, the mountain down.
What was it ye went out to see,
Ye silly folk of Galilee?
A prophet? Prophet wherefore He
Of all the tribes of Galilee?
"He teacheth with authority
And not as do the scribes."

(Arthur Clough.)

2. Note that this sermon does not comprise the whole teaching of Christ, nor present the way by which this glorious state can be obtained. But much of what follows in the gospels of practical morals is an unfolding, exemplifying, and illustrating the principles propounded in this inaugural address.

3. The Beatitudes are not arbitrary enactments. God Himself cannot change them. While a man hates his brother God cannot make him happy. Omnipotence cannot give us peace while we hug the worm that does not die, and wrap ourselves in the flame that is not quenched (W. B. Wright).

4. Meekness has, and must have for one of its accompaniments, a temper which is not easily provoked; a serenity which is not easily disturbed; an indisposition to retaliate injuries. These signs of meekness — which may also be symptoms of weakness — have been mistaken for the quality itself (Wright).

5. For one not to mourn over sin and sorrow, both of himself and others, means that his conscience is dulled, his heart is hard, his spiritual eyes are blind, all the nobler powers of his soul are dwarfed and dormant. For one not to care for the sorrows of others, for one not to care for the sorrows of others, for one not to flame and burn like a volcano at the wrongs and degradation of men, is to be far away as possible from goodness and greatness, from heaven and angels and God. The sweetest strings of the soul's harp are thus broken or still. Those who mourn for the sins of the world shall be comforted, for that state of heart most impels and best fits us to save men from sin; and the labors for that end shall be successful; the world shall be redeemed; the kingdom shall come; and then every one who mourned over the sin of the world will rejoice "with joy unspeakable and full of glory." God comforts those that mourn by giving forgiveness, and insight, and larger hearts and purer consciences, desire to relieve, courage and hope and heroism in relieving. Every noblest power of the soul is enlarged (Peloubet).

6. A thing is pure when there is nothing in it out of harmony with its nature. Water is pure, air is pure, when they contain only their constituent elements, and in the right proportion. Gold is pure when it has been separated by fire from all foreign matter. The diamond is pure, the crystal is pure, when there is nothing in them which hinders the refraction and reflection of light. It is thus with the heart, which is the emotional part of the soul. It is pure when it loves only that which it ought to love (Abbé Bautain).

THAT WONDERFUL WORD

It was a good many years ago, when I was a young pastor. I was holding our regular prayer-meeting in my little church in Newark, N. J. I had made my remarks, I do not know what they were, and had thrown the service open. One of my elders — he has been long in a higher life with the Saviour he loved — a very modest, but exceedingly intelligent and remarkably well-read man, rose in his place and softly and in a meditative way exclaimed: "That wonderful word, forgiveness."

I do not remember what else he said, but

through the mists of forty years I see him standing and I hear the words that I have repeated a thousand times since over and over again: "That wonderful word, forgiveness."

"Forgive us!" How flippantly sometimes we say it! Yet in the petition we ask for the greatest thing in all this universe of things. Assure me of forgiveness, and you assure me of safety and well-being anywhere in the realm of a good God. I can be careless of where I may be, in what part of space I may have my home. Forgiven, taken by that act into His favor, I can step out, I can even seem to drop into an unknown darkness; but I know that I shall come into light, His light. — WILLIAM AIKMAN, in N. Y. Observer.

The Y. M. C. A. of Massachusetts and Rhode Island.

THE Young Men's Christian Associations of Massachusetts and Rhode Island are banded together under the State Executive Committee, which consists of twenty-four business men from various parts of the two States. They are elected by the local Associations at their annual State convention, and have entrusted to them the supervision and extension of Association work through these two States.

Because of the supervision afforded, local Associations are started, saved from mistakes, helped through difficulties, and constantly reinforced and strengthened in their work. Had it not been for the wise and constant supervision given by the State Committee during the past, it is safe to say that the Associations in Massachusetts and Rhode Island would not possess, as they do today, over one-tenth of the total membership and number of buildings owned in America.

Six traveling and office secretaries are employed to carry on this work of supervision and extension. The committee and its secretaries organize new Associations where needed, and suppress premature efforts to organize; secure suitable secretaries and physical directors; strengthen and stimulate the Associations by correspondence, visitation, and counsel; co-operate with Associations in securing funds for new buildings and other suitable equipment; stimulate Bible study; promote religious work in schools and colleges; and speak nearly every Sunday at men's gospel meetings or at church services in the interest of Association work.

During the year they also have arranged 21 conferences and conventions, 1,540 delegates from local, college, and railroad Associations being in attendance. Deputations days were held in a number of small towns where the work of the Young Men's Christian Association was presented and evangelistic work done.

In order to promote the study of the Bible among young men, the State Committee has secured W. G. Ballentine, LL. D., ex-president of Oberlin College, to conduct a Bible correspondence course with individuals and groups of young men in cities and towns with existing Associations and in small towns where no Associations are established. They have also appointed 226 corresponding members in towns where no Association exists. The duty of the corresponding member is to keep the young men of his town acquainted with the great work of the Associations in regions beyond, by the circulation of printed matter, and an occasional local meeting, where the work is presented. He also keeps himself informed of the young men about to leave town, and gives them letters of introduction to the Association in places wherever they go.

The committee hope to secure an evangelist to work in the small communities in the State. Out of a necessary \$1,500, \$390 has been secured. When the revenue from the State Building, 167 Tremont Street, Boston, permits, such a man will be regularly employed.

IVORY SOAP

The traveler who would thoroughly enjoy his toilet and bath must carry a half cake in his toilet case.

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The Deaconess Department

IN behalf of the Homes in New England, we wish to thank very sincerely the many friends who responded so generously to our appeal for help to make the Christmas brighter for our poor people, and we are sure that these practical evidences of Divine and human love have been wonderfully blessed to all who have been helped by them.

Our Question Box

6. Do students ever come to the Training School not knowing whether they are suited to the deaconess work or not?

We are glad this query has come to us for answer, if there is still need of repeating what has often been said. The form of the question requires two statements in reply: First, many who come to the Training School do not expect to be deaconesses, but come for the training it affords in Bible and kindred studies, together with the practical work in various lines of Christian activity, because they expect thereby to be better fitted for the place, wherever it may be, to which the Lord calls them—and the experience of those who have attended the school justifies this expectation. Second, not all of those who have become deaconesses were sure when they entered the school that they were really called to the deaconess work; and the Training School course, as part of the probationary term, is intended to make clear this fact to the mind of the candidate as well as to those who have the matter of the acceptance or rejection of applicants in charge.

7. What kind of clothing can deaconesses use in their work among the poor?

Anything for man, woman or child, from head to foot, for summer or winter, for day or night. Just a word by way of suggestion, for we know our friends not only wish to help us, but to do so in the best way: As the deaconesses are too busy to find time for mending these garments, and it does not usually answer to give them out unmended, please, whenever possible, send garments repaired ready for use. If this cannot be done, and the clothing is well worth mending, it would help us greatly if suitable pieces for patching accompanied the garments, and better yet if thread and needles were added, with money to pay some poor woman for mending them before we give them to the man or sick mother who could not do the repairing themselves and who would have to wear them ragged if so given. Benevolent work of all kinds needs to be judiciously done, or harm, instead of good, results. Furthermore, if you have plenty of closet room (as most Deaconess Homes do not have), please keep your summer garments until spring for us, and your heavy clothing until fall. But if you cannot do so, send anything any time rather than not let us have it.

In this connection we cannot forbear adding, do not, sisters, hoard away the garments that are no longer needed by the dear ones who are now clad in heavenly robes, but let these sacred things help to bring some of God's wandering ones back to the Father's house by revealing to them His love and care for them in their distress. You will find a rich blessing come to your lonely hearts in the thought that you have helped some of Christ's needy ones, very sure of His tender approval.

Deaconess Work in Boston

691-693 Massachusetts Avenue.

Home Notes

—During the last two weeks the basement hall in the Deaconess Home has been a

busy place, and in the unpacking of many boxes and barrels we fear that labels have been exchanged or mislaid, and that some of our friends in consequence will not receive a personal acknowledgment. And, in spite of all we have said, packages continue to come unmarked in any way. A letter saying that a package is coming does not identify it, as several of the same kind may come on the same day.

—We wish it were possible to make special mention of all the gifts received, but as our space will not allow it, we will mention only the children and the aged:—

An old lady ninety years of age writes: "Perhaps you will find some one to give the little book to. It was given to me some thirty years ago, and as I am not able to read a very great deal, I want it to go somewhere where it will be doing somebody some good. I feel that my life will soon close, and I shall not need books."

The superintendent of a Junior League writes concerning a box sent us: "The children repaired, washed, ironed and mended everything by my direction."

A little girl five years of age had two dolls. Her mother asked her if she would not like to send one to some little girl who had none. She thought the matter over, and concluded to send her old one; but, upon further consideration, she decided to send her best doll. The "best doll" is now on its way to the Deaconess Home, and will be taken to some little girl who has none, by whom, we are sure, it will be fondly loved, and to whom it will bring great pleasure and happiness.

—Christmas morning a well-filled basket was taken to a family consisting of father, mother, and two little boys six and four years of age. The father is slowly dying of consumption. The mother goes out to work for bread when there is some one to leave with the father and children. In the basket were chicken, potatoes, cranberries, apples, oranges, pears and grapes, and candy for the little ones. The delight of the boys was great. After spending a little time with them, the deaconess read the Christmas story from Luke, and knelt in prayer by the bedside of the dying man. As she was taking her leave, the youngest child came to her with a little basket filled with candy. It had been given to him the evening before, and the white candy kitten on top, even, had not been taken off. The little fellow insisted upon giving it to the deaconess as an expression of his gratitude for the things she had brought to the family. She, of course, felt that she could not take it; but the little man was going to be unhappy about it, so they compromised by pouring out the candy, and the deaconess has no Christmas present that means quite so much to her as the little basket.

—New Year's Day two little girls came by appointment to get some clothing. While the deaconess was getting it for them, she noticed a five-cent piece in the hand of one, and asked what she was going to do with it. The child answered, "I am going to put it in your contribution box. It is a New Year's present for Jesus."

—We have been able to help many suffering ones with the money that has been so generously sent to the emergency fund. This fund is made up of small contributions from individuals, Epworth Leagues, Sunday-school classes, and King's Daughters' circles. The money is often loaned, and returned, to go out again on its errand of mercy. Those who give to this fund do not realize that when they give one dollar they give many to the poor.

Training School Notes

—School closed for vacation Dec. 22, and reopened Jan. 5. A Christmas spirit seemed to be in the air. Though the students were looking forward to the joy of seeing friends at home, yet much work was done by them in preparing for Christmas exercises in their various fields, teaching the children their songs, carrying out toys, books, and other acceptable things to make sunshine in dark places. Two of the young ladies dressed the wards of the Hospital, and our reception and class-room, with appropriate mottoes, holly, pressed ferns and bright leaves that some thoughtful friend had prepared and sent us, while other students hurried about with boxes, baskets, and bundles in a gentle stir of excitement. Then good-byes were said and vacation began.

—One student writes from her home: "These last three months have been the happiest of my life. I am looking forward to coming back, good as it is to be here."

—Two new students have been accepted and will come to us for the full course, and one as a day student.

—During January Rev. W. E. Barton, D. D., pastor of Shawmut Congregational Church, will give several lectures in the course on "Methods of Work," on themes—not yet announced—which, we trust, will be exceedingly helpful to students preparing for the great work of winning souls for the Master's kingdom.

—A new circular will soon be published, giving full information in regard to course of study, rules of admission, etc., which persons interested can obtain by addressing the principal, Miss Nellie L. Hibbard, 693 Massachusetts Ave., Boston.

—Do all our ministers of New England fully realize the advantage our Training School might be to the work in their own church? What could be more helpful than a band of bright, thoroughly trained, consecrated young women, who would lighten the burdens of parish work, and in a gentle, tactful manner win their way into the hearts of the people? Often but a word of direction or encouragement from the pastor may be all that is needed to turn the current of a life within the bounds of sacred duties lovingly performed. Our School offers the needed preparation for such blessed service. Busy pastor, send us such young women from your parish!

Hospital Notes

—The appeal in the December issue of Deaconess Department, calling for volunteers to follow the beautiful example of "Clover Lend-a-Hand Club" in replenishing the Hospital rooms, was promptly responded to by a "Lasell graduate," who expressed the wish to provide for the three-bedded "Lasell Room," if it was not already taken. We are very grateful for this, and are sure that our many Lasell friends will rejoice with us. Others are thinking of doing something for other rooms, and we hope to have pledges for them all.

—One of the "unheralded heroines" was recently received into the Hospital as a free

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What of that?

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Write Macbeth Pittsburgh Pa

patient and cared for gratuitously, with all the faithfulness of a kind brother, by one of Boston's successful surgeons. She has been supporting others beside herself, and, working up to within a short time of coming to us, must have done so many a time in such suffering as would have daunted the courage and proved lacking the patience of many an apparently stronger person. Sweetly appreciative of all the kindness shown her, she has been a patient little sufferer, and only the blessing of Heaven upon the human effort has made it possible for her to give such promise of recovery as we now have reason to hope for.

—Space does not allow specific acknowledgment of all the donations so kindly sent by our many friends, and often we would not be permitted to make personal mention, but we may state that recently a new quilt was received at the Home accompanied by a note that "the quilt was made by Mrs. Mehtable Smith, over eighty years of age, a member of Grace M. E. Church, Cambridge." Whether these gifts are known to all here or not, they are certainly noted by the recording angel, and we are sure the "Inasmuch Blessing" remains with the donors.

Fall River Deaconess Home

835 Second Street, Fall River, Mass.

In anticipation of the new year and its opportunities, we have been led to look at the past. In thought we recall many pleasant services done for Jesus' sake. But that something of the united efforts of the workers might be realized, we have looked over the monthly reports and find tabulated statements for the year as follows:—

Number of Calls made,	8,087
Opportunities for Prayer,	1,323
Opportunities for Bible reading,	674
Papers and Tracts distributed,	8,906
Magazines and Books,	169
Bibles,	31
Garments,	1,018
Baskets of Food,	143
Bouquets of Flowers,	316
Fresh Air Tickets,	67
Tons of Coal,	6
Miscellaneous Articles,	41
Sunday-school Classes held,	174
Mission or Industrial Schools,	64
Mothers' or Cottage Meetings,	75
Children's Meetings,	81
Gospel or Evangelistic Meetings,	13
Addresses on Deaconess Work,	31
Hours spent in Nursing,	749
Hours spent in Home work,	423
Hours spent in Miscellaneous work,	1,864

These figures necessarily represent only a part of the work done. One deaconess has a Sunday-school class averaging more than eighty little ones; another has a children's class averaging sixty-five each week. These, with the three sewing-classes, require constant time and thought. Much labor was also involved—although gladly undertaken—in preparing Christmas gifts for all these children.

A few weeks since, one who was formerly connected with our Home related the following incident: "You may remember the infidel whom Mrs. D. asked me to visit at the hospital when I first came here, three years ago. I felt unable to say anything which I thought might be helpful to such a man; however, I talked with him a number of times. I think he liked to have me, since he said 'it passed the time;' but when I asked him if I might read to him from the Bible he indifferently said, 'I don't care,' so I read, feeling it might be my only opportunity. Several visits found him, apparently, in the same decided state of mind; at least, that scornful little laugh at our blessed Book was always given. In time he grew strong and left the hospital and the city. But he has been back to tell the story of his conversion. He said the face of the one who had asked him to accept Christ was always before him, and he had no peace until he

yielded himself to the Saviour. Now he is engaged in mission work in another city."

Many such incidents cheer the deaconess and lead her to realize the promise: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

The kindness and constant thought of those who are sustaining our work have been a source of great encouragement. Each month the ladies who are banded together to aid us come with their contributions. One hundred dollars has been given by them toward the emergency fund, besides supplies of clothing, food, vegetables and fruit. Different churches and Epworth Leagues of the New Bedford District have also aided materially by their donations.

Providence Deaconess Home

85 Harrison St., Providence, R. I.

Home Notes

—In the hurry and rush of work last month, we neglected to speak of the very pleasant reception given the deaconesses by Rev. Charles W. Holden and wife at their home in Pawtucket. About one hundred and twenty-five of the friends called between 4 and 6 o'clock. Dainty refreshments were served and a most delightful time spent. The deaconesses highly appreciate the thoughtfulness of Mrs. Holden in planning this event.

—Several pleasant gatherings have been held in the Home. The "Fragment Circle" of King's Daughters, from Warren, R. I., with their pastor and his wife, spent one evening with us. The Epworth League of Thomson Church, Pawtucket, had a "pound party" one evening, each one bringing something useful; a short program was rendered. The Sunday-school of Chestnut St. Church, Providence, also came, each one bringing a donation, and spent an evening filled with music, games, etc.

—Since last month the superintendent has presented the work of the Home in Trinity and Town churches, Norwich, Conn., where over \$20 was received as a collection, and a most pleasant time spent among the people. The Methodist Church at Mansfield, Mass., gave a service for our work, and some \$14 was received as an offering. The Methodist Church at Jewett City, Conn., had a deaconess Sunday; both the morning and evening services were given over to the deaconess, and despite the rainy day there was a good attendance and a generous collection, over \$10 being received. Sunday morning, Dec. 19, our work was presented in the Methodist church at New London, Conn., and a collection of over \$7 was received. The work was to have been presented in the church at Niantic, Conn., on the above date, but on account of unfortunate train connections, it was not possible. The Methodist Church at Drownville, R. I., gave a morning service to the presentation of our work; almost \$10, part of which was from the "birthday box" of the Sunday-school, being given us.

—Many boxes and barrels have been sent during the past month, from different places in our Conference, containing clothing, canned fruit, and things for our Christmas work in the line of toys, dolls, games, books, etc., for all of which we extend heartiest thanks.

—A trained nurse who is a friend of the deaconesses has offered to give her services in ministering to some of our sick poor when she is "off duty," and has already been given a case.

CHRISTMAS NOTES.

—The glad Christmastide came with all its love and cheer into our hearts and our little Home, for many dear friends remembered us in a personal way with their gifts

dainty and pretty, and while our minds wandered back to the dear home folks so far away, and our hearts filled with longings to be with them, yet we had a most joyous day and felt the Lord had truly been good to us all. We give praises unto Him for another year in His service!

—The week before Christmas was a busy one in our Home. The boxes and packages began to come early in the week; then our lists must be gotten ready, for something must be given to each boy and girl for Christmas. Almost three hundred gifts went out from our Home to the children and to the mothers and fathers. Christmas dinners were sent to some fifteen families, also boxes of fruit and dainties to the sick ones.

—The joy of one little girl was very touching when a pretty dressed doll was given her, all her very own.

—A pair of skates was given a boy, and the deaconess in returning to the room where the boy sat, found him tenderly hugging them up to himself and kissing them. He had long wanted such a precious gift, and his mother said he was so pleased he wanted to wear them in the house.

—We are sure that "it is more blessed to give than to receive," and those who helped to make these dear ones happy at Christmas time surely felt the blessing. One little tot, anxious to do her part, brought her dearly-loved but somewhat worn and battered doll to her grandmother, and said: "Grandma, don't you think some one could love 'Lizabeth' if I sent her to them?"

A CANVASSING INCIDENT.

As the deaconess was making canvassing calls, she met a very pleasant little woman, who invited her to come in. There was a small boy who was not in Sunday-school, and with some persuasion he promised to come. As soon as the subject was introduced, the mother expressed an earnest desire to attend church and lead a better life. She felt so keenly that she was not doing as she ought or setting the example she ought in her family. After an earnest heart-to-heart talk, she promised to attend church. The father is a drinking man, so there is much to discourage this woman, but she now comes to church and the boy is in Sunday-school regularly.

"I Earn More Money Than My Girl Friends Who are in Business"

A young lady in Indiana, an invalid and confined to her room, writes: "No 'shut-in' need complain of being unable to earn money so long as your generous plan remains in force. It might appear as if I were working under great disadvantage, for I do all my work by correspondence, and rarely see my people personally. Yet I earn much more money than the majority of my girl friends, who are pursuing the ordinary avocations open to women."

The Ladies' Home Journal wants agents to obtain subscriptions and to look after renewals. What this girl, sick, has done, surely a healthy girl can do—and more.

The Curtis Publishing Company
Philadelphia

OUR BOOK TABLE

Seven Puzzling Bible Books. By Washington Gladden. Boston: Houghton, Mifflin & Co. Price, \$1.35.

The seven are Judges, Esther, Job, Ecclesiastes, the Song of Songs, Daniel, and Jonah. A great many plain Christian people will doubtless wonder why the word "puzzling" should be used with reference to these or any other Bible books. They do not feel puzzled, for they do not bother themselves with any questions concerning them. They shut their eyes and stop their ears and close their minds and accept with entire docility the assurance of their ministers that the Bible is not to be regarded like other books, and reason must on no account be exercised with reference to its statements. Such people will, of course, have no use for Dr. Gladden's well meant endeavor to explain the peculiarities of Judges, Jonah, and the rest.

But there is another class who will cordially welcome this little volume, which is an honest, able attempt to make this portion of the Bible more fruitful of spiritual good than it commonly is. There are many who believe our minds were given us to be freely, fearlessly employed on all subjects, and that only by such employment can we find out what God means to teach us through His revelation. They agree with the Columbus pastor that the Bible can well afford to have the whole truth told about it, that it is safe to trust the people with the truth, and that there should be no concealment or prevarications in the matter, no counsels of cowardice. Such will greatly rejoice to greet this book. It is on what may be called advanced lines of interpretation. It falls in with the new methods of modern scholarship. It worships God in the newness of the spirit rather than in the oldness of the letter. But while it believes in rational discrimination it believes, also, in reverential trust, and is every way wholesome and helpful.

Andronike, the Heroine of the Greek Revolution. By Stephanos Theodoron Xenos. Translated from the original Greek by Edwin A. Grosvenor, Professor of European History in Amherst College. Boston: Roberts Brothers. Price, \$1.50.

Five hundred and twenty-seven closely printed pages throb and thrill with this romance of love and adventure whose principal characters are actors in the Greek revolution of 1821. The translator styles it "the greatest romance of contemporary Greece," and since he was formerly professor of history at Robert College, Constantinople, his declaration that "this story is a succession of instantaneous photographs revealing with photographic accuracy phases of life in the Balkan Peninsula," is a sufficient guarantee that one who reads it will come into close touch with that interesting land. The book is especially timely in view of the great amount of attention drawn to Greece during the past year, and no doubt will be eagerly hailed by many as affording an unusually good opportunity to be borne, on the wings of fiction, into the midst of scenes revealing in a vivid way the political and moral medley of the East.

Footprints of the Apostles. As Traced by Saint Luke in the Acts. By Herbert Mortimer Luckock, D. D., Dean of Lichfield. In Two Volumes. Longmans, Green & Co.: New York.

These two volumes form a monumental work, which takes its place beside Edersheim's "Life of Christ" and Conybeare and Howson's "Life and Epistles of St. Paul." The distinguished author was peculiarly prepared for the great work which he undertook. A profound Biblical scholar, he possesses an infinite patience in research, with a markedly well-balanced and judicial mind, and all his furnishings are under the control and sway of a deep and abiding confidence in the revealed Word of God. The author says that it was his original purpose to publish the volumes under the title, "The Gospel of the Holy Ghost." A careful scrutiny of his pages fully justifies his intention. It is a faith-producing book. To follow him is

to live with a corps of men called of the Holy Ghost and ordained to a holy ministry. It is a revelatory work. Dr. Luckock has discerned the significance of many great truths which to the wide multitude of Christian scholars lie hidden and unobserved, but which, when once pointed out by this master of exegesis and interpretation, have a world of meaning.

The style in which these volumes are written is very captivating, though the author does not write with such a purpose. Once begun, it is difficult to relinquish the books until the last page is read. The work will greatly quicken and spiritually nurture any reader. The minister will find his soul richly refreshed thereby, and will also receive suggestions that will fruit in the making of many new sermons. The volumes are easily apprehended by any Christian disciple, and will return to the faithful reader thereof sixty and a hundred-fold in spiritual edification and soul growth.

The French Revolution. By Justin H. McCarthy. In Two Volumes. Vol. II. New York: Harper & Brothers. Price, \$1.50.

The story of the wild years commonly called the French Revolution, so often well told (notably by Carlyle), for it is a fascinating theme, is well told again in the two thick volumes, seven hundred pages each, the second of which is now ready. This volume recounts the exciting events from the fall of the Bastille, July 14, 1789, to the close of the Constituent Assembly, Sept. 3, 1791. The style is somewhat diffuse and verbose, that of the parliamentary orator rather than the judicious historian, and there is considerable repetition; but the reader will get perhaps all the better idea of the confusion of the times, the fierce tumult of passions, and the surging, boiling scenes of that insane period. It is a period which must be known by all who would understand modern Europe, and a new recital of it once in a while, attracting new readers, is a good thing.

A History of Methodism. By James M. Buckley. Harper & Brothers: New York. Price, \$5.

The object of this important work, published in two volumes, is to distinguish Methodism from other forms of Protestant Christianity in the United States, to trace its origin and follow its development, and to differentiate it from the various denominations into which, in the course of one hundred and thirty years, it has divided. Dr. Buckley is an authority upon the subject, and his book is an exhaustive history of the Methodist Church in this country. The work is profusely illustrated with a large number of portraits and pictures of historical churches and houses. On its first publication it was received with the highest praise both by the leading Methodist papers of the country and by journals of other denominations, as well as by the unsectarian press. The "History" has already been reviewed at length in these columns.

Hawaii: Our New Possessions. An Account of Travels and Adventure, with Sketches of the Scenery, Customs and Manners, Mythology and History of Hawaii to the Present, etc. By John R. Musick. Funk & Wagnalls Co.: New York.

The title of this deeply instructive and entertaining volume gives a fair description of its contents. Many of the American people have but a slight conception of what the Hawaiian Islands really are, and the majority of them know next to nothing of the country. It is true that we had a general knowledge of Honolulu; but to us this book of 424 pages is a new revelation, and we doubt not it will be such to our American people. It must be read to be appreciated. The climate of Hawaii is the finest in the world. The productive character of the country, taken as a whole, is unsurpassed. Its natural scenery, if this description is true to life — as we doubt not it is — actually bewilders us. Its fruit, in variety and abundance, cannot be excelled by California itself. Its volcanoes

are the largest in the world, and its population the most cosmopolitan, but much like the United States. It is the gem of, as well as the key to, the Pacific, and ought to be a part of our domain. One thing very favorably impressed us — the honor bestowed upon the early missionaries sent to the Sandwich Islands by the American Board, and the great blessing which has come to that land through their labors. The cause of Christ everywhere in that land finds a friendly recognition in this work. The author is a most entertaining writer, and when the reader starts in, he will find it difficult to hold up until he finishes the volume. We commend it to all our readers.

On Loneman's Island. By Mary Hubbard Howell. Philadelphia: The American Sunday-school Union.

Beginning with the story of a lighthouse keeper whose young daughter longs for a larger life than her isolated island home affords, the author introduces various characters whose conversations are intended to teach wholesome evangelical piety.

Uncle Robert's Visit. By Francis W. Parker and Nellie Lothrop Helm. D. Appleton & Company: New York.

This is another of the admirable Appletons' Home Reading Books. The topics treated with entire naturalness include: "In the Flower Garden," "With the Animals," "A Walk in the Woods," "The Birds and the Flowers," "The Village," "A Day on the River," etc.

A Concise History of Missions. By Edwin Munsell Bliss, D. D. Fleming H. Revell Co.: New York. Price, 75 cents.

This volume is the fulfilment of its title. But though the author has crowded into limited space a great amount of information, the book is readable and very interesting. It is the best compendium that we have seen upon the topic, and is brought down to date.

Secretary to Bayne, M. P. By W. Pett Ridge, author of "The Second Opportunity of Mr. Staplehurst," and "A Clever Wife." Harper & Brothers: New York. Price, \$1.25.

In this volume will be found a kaleidoscope display of character sketches — among others of a prince in disguise, Russian spies, and Nihilists — and shifting scenes of East and West End, London. A prince of some principality in Eastern Europe, apparently in pursuit of a Russian lady he has met there, settles in London under an assumed name. He becomes secretary to an M. P., and, on the latter's behalf, investigates the social conditions of the East End. Here he meets the lady, and their friendship ripens into love. They become the victims of some sort of political conspiracy, but eventually arrive at safety and marriage.

The Wars of the Huguenots. By William Hanna, D. D., author of "The Life of Christ." E. B. Treat & Co.: New York.

This is a stirring book, the product of a master pen. The people whose story is so

Two things every young housekeeper should have—a reliable cook book and a pure baking powder.

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graphically told are worthy of an earthly immortality. Dr. David Gregg says, in a brief introduction: "They lived in stirring times. They purchased liberty at a great price, and gave it as a free gift to the world. The story of their sacrifices and sufferings should be told over and over by eloquent lips and gifted pens."

On the Indian Trail. Stories of Missionary Work among the Cree and Salteaux Indians. By Egerton R. Young. Fleming H. Revell Co.: Chicago. Price, \$1.

The very large class of people who have come to think that "the only good Indian is a dead Indian," should read this book and learn from a very interesting and oftentimes thrilling description of facts how susceptible to Christian teaching and treatment the red man has been, and how tender, loyal and devoted he was to the white man who brought the good tidings.

Jimmy and Others. A Collection of Short Stories. By Margaret Sutton Briscoe. Harper & Brothers: New York. Price, \$1.50.

"Jimmy" (James T., Jim T., Jimmy) is the son of a ruined Virginian. Father and son come to New York to seek work. A strong feature of the story is the mingled nobility and worthlessness of the old man. The scene of "The Price of Peace" is laid in Virginia. The story is that of a shrewd and kindly farmer who helps a young wife to hold her own against a cruel husband. "An Echo" describes the career of an Englishman sinking very low in the social scale. In "The Christmas Mummies" a man, amid the grotesque whirl of a "Carnival of Misrule," is reunited to a wife and children from whom he had been long separated. Shall a girl, who has been brought up in pride of birth, marry the son of a pawnbroker? is the question in "Concealed Weapons." "Annie Tousey's Little Game" is the device by which she leads her close fastidied uncle into buying, at her own price, the farm which she does not want. "Princess I-would-I-wot-not" is a modern woman who tells her lover that she would accept his love if he could make her feel she wanted it. The terrible authority exercised by a Russian peasant over his daughter is illustrated in "It is the Custom." In "The Salt of the Earth," a father, by accepting the inevitable in his son's marriage to a girl beneath him, converts that trial into a source of blessing. The last three stories are: "A Goose Chase," "An Entomological Wooing," and "The Quarter Loaf."

Magazines

—The *American Review of Reviews* for January is unusually comprehensive in its "Progress of the World," treating some twenty vital subjects. One of the most important of current topics is specially presented under the head of "Plans for Currency Reform," giving portraits of several of the most important advocates of this reform. "The Position of the British Navy," by Lord Brassey, and "The Rebuilt Navy of the United States," are special subjects that are ably treated. (The Review of Reviews Co.: New York.)

—Appleton's *Popular Science Monthly* for January contains for its leading contribution, "The Etiology and Geographic Distribution of Infectious Diseases," by Dr. George M. Sternberg. The important series upon "The Racial Geography of Europe" is continued. Hon. David A. Wells writes upon "Principles of Taxation." In the "Editor's Table" these important and pertinent topics are treated: "Education in Bonds," "The Nature of Science," and "Business through Politics." (D. Appleton & Company: New York.)

—The *Arena* for January presents a fine portrait of Henry George, with "Tributes" to him by "American Bards." B. O. Flower writes of "James G. Clark, the American

Laureate of Labor." In "Questionings from the Pews," Benjamin F. Burnham criticizes the current orthodox opinions of the day. In "The Editor's Evening" he expresses himself as "anxious to see an American cathedral in which the Asiatic saints shall give way for a brief space to such other new-world worthies as St. Washington, St. Garrison, and St. Harriet Beecher Stowe." (The Arena Company: Boston.)

—Education for January is an average number. There are contributions from Prof. Will. S. Munroe on "Vocational Interests of Children;" from Mrs. Kate Morris Cone on "Children and Literature;" and from Miner H. Paddock on "Pictured Instruction." There are "Foreign Notes" and "Among the Books," and in the latter is some very faithful book reviewing. (Kasson & Palmer: Boston.)

—A delightful number is the January *Bookman*. "Chronicle and Comment" contains portraits of Phil May, John Oliver Hobbes, Neil Munro, Elizabeth Barrett Browning, Walter A. Wyckoff, F. Marlon Crawford, and Mrs. F. A. Steel, with autographs. "Libraries and Librarians," by Joseph Dana Miller, is illustrated with portraits of the principal librarians in the United States. Walt Whitman is the tenth in the series of "American Bookmen." A new serial, "John Splendid," by Neil Munro, is begun in this number. The *Bookman* is an invaluable magazine for the literary worker. (Dodd, Mead & Company: New York.)

—*Current Literature* for January is an excellent number. The frontispiece is a fine reproduction from the latest photograph of Edmund Clarence Stedman, who is the "American Poet of Today" considered by F. M. Hopkins in this month's instalment of his interesting series. Five pages of crisp, clever editorial comment are given, followed by the usual well-filled departments—"Animal Life," "Applied Science," "Contemporary Celebrities," "Gossip of Authors," "Religious Thought," "Table Talk," "Current Literary Thought and Opinion," etc., with the various verse departments, and special "Readings." It is a fine number of an invaluable magazine. (Current Literature Publishing Company: 55 Liberty St., New York.)

—The leading article in *Frank Leslie's Popular Monthly* for January is upon "Mexico as It Is," by Frederick Stone Daniel, and treats in an entertaining manner of the country's history and the character and occupations of the people. A third paper in the series on Andrew Jackson appears this month, accompanied by a number of portraits. "The Presbyterians," by Rev. D. J. McMillan, is the second of a series of illustrated papers on "Religious Denominations of America." In an article entitled "Fair Cincinnati," Charles Thomas Logan graphically describes the "Queen City of the West." There are, besides, many sketches, short stories and poems. (Frank Leslie's Publishing House: 42-44 Bond St., New York.)

—"To Keep Young" is the illustrated paper in *What to Eat* that will interest women readers especially. "In a Tourist Car," by

Elizabeth Grinnell, is suggestive and interesting. "Old Days in the South," "Table Lore," "An Artistic Dining Room," "Aspic Jelly and a Few Made Dishes," "Holiday Gifts," "A Few Sweets," and "Horse Flesh as Food," are some of the topics treated this month. "Frauds in Flour" and "Frauds in Food and Drink" are discussed in vigorous editorials. (Pierce & Pierce: Minneapolis, Minn.)

—The January *St. Nicholas* sparkles with good things for the boys and girls. Rudyard Kipling contributes the second of his amusing "Just So Stories," in which he tells "How the Camel Got his Hump." The first chapter in a new serial is given, "Through the Earth," by Clement Fozandé—a fairy tale of science. The other serials have interesting instalments—"The Buccaneers of Our Coast," "Two Blidcut Boys," "With the Black Prince." There is a wealth of short stories and poems, and a marked Christmas flavor lingers in the pages of this peerless magazine for young folks. As a bit of criticism we would express the hope that stories for boys would not preponderate throughout the year as they do in this issue; the girls should have their share. (Century Co.: Union Square, New York.)

—*Lippincott's*, for January, presents, as usual, an inviting table of contents. The novelette is an established feature of this magazine, occupying about half the number. This month Henry Willard French is the author, his story being entitled "John Olmstead's Nephew." Other titles of stories and articles are: "The Eastern Shore," "A Detective who Detected," "Irrigation from Underground," "Christmas Gold," "Today in the Bible," "Druggists Ancient and Modern," "Christmas Eve at Bilger's," "Some Botanic Gardens," etc. (J. B. Lippincott Co.: Philadelphia.)

Literary Notes

—The title of Mr. Barrie's sequel to his "Sentimental Tommy" is to be "Celebrated Tommy."

—The estate of Mrs. Margaret Oliphant, the author, who died on June 25, is under \$25,000. It was left to her adopted daughter.

—Lieutenant Robert E. Peary is now writing a book descriptive of his several arctic voyages, which will be illustrated with more than twelve hundred photographs. The book, in two large volumes, is promised for publication early in the spring.

—*Current Literature* says: "Mark Twain's new humorous story, which he is now writing in Vienna, is to go to the *Ladies' Home Journal*, which magazine has also secured F. Marlon Crawford's new story, which is a tale of the unreal, with the strikingly uncanny title of 'The Dead Smile.'"

—Mr. Hall Caine has gone to Paris, on his way to Rome, whither he has been ordered for the benefit of his health. He has also been advised by his physician to abstain from mental work for a period of four months.

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FOOCHOW JUBILEE CONFERENCE

II.

REV. S. L. GRACEY, D. D.

BISHOP JOYCE was in the spirit of jubilee when he arrived at Foochow on his second episcopal visit, and the natives translated his name into the Chinese character which means "rejoice;" so, whenever they spoke his name it was Bishop Rejoice.

I cannot attempt a detailed report of the proceedings, for you would not have room for all the speeches and statistics. As we listened to the story of the early trials of the missionaries who came here fifty and forty years ago, as told by Dr. S. L. Baldwin and Rev. N. J. Plumb, who were co-laborers here in the early days, every heart was thrilled, and we could but see the hand of God in the beginning and development of the work.

Dr. Geo. B. Smyth told of the development of the educational work and the present high success of the "Anglo Chinese College" and our many smaller schools throughout the bounds of this Conference.

Rev. W. H. Lacy told of the establishment and great growth of the publishing house, and the change of the *Fokien Christian Advocate*, which has hitherto been a local monthly, to a general church organ for all our missions in China.

The Epworth League rally, presided over by Miss Bosworth, was a grand success. Over a thousand persons were present, and the exercises were most interesting. She reported 96 Leagues in existence in this Conference, with a membership of 1,992. We felt just a little sorry she could not have stretched it eight more, so as to report a round two thousand. The Sunday-schools, 195 in number, have enrolled 5,199 pupils. In the 255 day schools there are 5,284 Chinese children receiving an education for future usefulness.

The present membership, in full and on probation, is 7,656. The missionary collections for the general society amounted to \$338, with \$396 for the home work, while there was contributed for "self-support" of native preachers, \$2,500. Nearly \$700 was raised for church building and improvement and \$780 for local church purposes. If you in America could only realize how very poor these people are, you would regard these figures as showing great benevolence and self-sacrifice. Very many of these people receive not more than \$1.50 to \$3 gold for a month's work, and generally have large families. The "special gift" day-school work, under the care of Rev. Geo. S. Miner, shows wonderful growth. In 1894 there were 18 of these small schools in and about Foochow, where we now have 136, with 3,382 pupils; said pupils have paid \$2,130 (Mex.) towards the support of the schools. Four years ago we had in this same locality only 3 preachers and 313 members and probationers, where we now have 15 preachers and 882 members.

Delegates were present at this Jubilee Conference from Japan and other parts of China. Rev. G. F. Draper and mother, with three friends, came from Japan. Rev. Robert Beebe, M. D., from the Central China work, was accompanied by a native preacher. North China was represented by H. H. Lowry, D. D. Each of these gave interesting reports of the work in their own region and made thrilling addresses, while Dr. and Mrs. S. L. Baldwin, representing the Methodist Episcopal Church in the home land, were in constant demand. As the last two named spoke in the language of the people, their addresses were enjoyed immensely.

The outlook for the future was considered by Dr. Worley, Dr. Lowry, and Consul S. L. Gracey, and many encouraging words were spoken in prophecy based on past triumphs and the present favoring conditions.

The difficulties of intercourse between natives in China was well illustrated in one of

the services, when the native preacher, a delegate from the Central China Mission, living at Nanking, arose to convey the greetings of his brethren. He came to the platform and was introduced by the Bishop, and not a word that he said could be understood by natives or foreigners present. A pupil of the "Anglo Chinese College," who came from Amoy to this school two years ago and in that time had learned the Foochow and also the Mandarin dialects, volunteered his services. His native tongue was Amoy Chinese. He heard the speaker in Mandarin, a foreign language to him, and spoke to the people in Fokien dialect, another foreign tongue to the speaker.

The large new church was densely crowded on several occasions, over a thousand persons being present. Great enthusiasm was manifested on many occasions, especially in the devotional meetings, the love-feast and preaching services. The hearts of the people were greatly encouraged and their faith strengthened.

The women's meetings are worthy of a special letter. They were intensely interesting, and the reports from all parts of the Conference showed wonderful progress. The church at home may find great cause for rejoicing in the victories attained by the workers in this part of China.

Foochow, China.

ONE OF GOD'S HISTORY MAKERS

PRESIDENT W. F. WARREN.

HE has just finished his work and been summoned to his coronation, and I wish the readers of these columns to know something of him. His name was Paul Schweickher; his culminating life-work was the union of the English and American branches of Methodism in Germany. When he first came into my classes in Bremen, in the early sixties, he was a fresh-faced, boyish-looking young man in his teens. He came from a titled family, and was entitled to write his own name Paul Von Schweickher. Another of my pupils in those days married a German countess, but our Methodist preachers in that part of the world, as in others, set small store by titles of that sort, and all indications thereof quickly disappeared.

Paul could not help being a general favorite in the big family of the Mission Institute at whose head sat Dr. and Mother Jacoby, founders of our Mission. To escape the loss of several years in the military service, he went to London where, under the direction of the Wesleyan authorities, he built up a strong mission church and circuit among the Germans of that great world-city. Later he was sent by the Wesleyan brethren to labor in their mission in South Germany and to edit the mission paper there published. Thus was he prepared for his supreme work. His conversion and call to the ministry had been in our own Methodist Episcopal Church, his training had been in our training-school, his old Bremen schoolmates gradually came to be in our pulpits or serving as presiding elders; hence with all loyalty and love for his Wesleyan colleagues he joined the old love for his original church and for our ministers. His paper was always edited in a most fraternal spirit, and as the years went on he felt more and more that the two Methodisms ought to be and could be one. With admirable tact he created and intensified the like sentiment among his brethren. He addressed to the authorities in London an argument of such weight that no sentiment of pride in denominational numbers would resist it. Negotiations with New York and with our General Conference followed.

The rest the reader knows. At the last sessions of our Germany Conferences the work was completed and his long-offered prayers of faith delightfully answered. To

him more than to any other man was this happy consummation due. It almost seems as if his loving heart broke for joy over the attainment of his desire. He must have said: "Now, Lord, lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation!" May his first and last church care well for his desolated family!

The New Zion's Herald

WE take from the letter of an influential layman the following paragraphs:—

"The advent of ZION'S HERALD in its new form seems to me a fitting opportunity to render a merited word of praise for the high standard of excellence which has been maintained throughout the year which has passed, and which, indeed, has been surpassed, if possible, in the number which inaugurates the opening of the new year. It is, in fact, the brilliancy of this number which has prompted me to the present writing. It is a model composition as a whole, in which the more profound and thoughtful contributions alternate with the lighter graces of style in a manner which only true editorial instinct and judgment could accomplish."

"To be more specific, I may be permitted to analyze, briefly, the present number and to give my impressions of it, which have already been confirmed by the opinion of one of our most scholarly ministers, who pronounces it the most brilliant of the weekly papers coming under his notice. The comments on the week's doings are a model of condensation, and as practical as they are interesting. The two leading editorials are rich in thought and profoundly helpful in their outreaching sympathy. The article on Drummond recalls a wonderful personality, and spreads before the reader a rich repast of his 'thoughts that breathe and words that burn.' Prof. Bowser's article on the 'Inerrancy of the Scriptures' is not only a delight in its assured scholarship, but will prove a comfort to many a halting soul. Bishop Mallieu strikes a keynote of eminent practicalness, and reflects the experience of many ministers and laymen in his thoughts on 'Union Revival Services.' It is with unfeigned pleasure that one accompanies Dr. Vail as he recalls the 'Best Books of the Year' and puts us in the way of knowing what to read. What can be more enticing than the bright and beautiful stories, the tuneful poems, the wonderful *menus* of shorter articles, and the reports from various fields? One reads, too, with a stirring of the blood, of the wonderful Forward Movement in the Metropolitan Temple in New York. The Sunday-school lesson, vivid, instructive, and eloquently but crisply told, always has a charm of its own. And, finally, who does not turn quickly to the 'Thoughts for the Thoughtful,' chosen with such exquisite taste, such unflinching judgment? What repose and inspiration they carry in every line!

"And so ZION'S HERALD, it seems to me, embarks on the voyage of another year with a full cargo and with favoring gales."

Ministers Speak

They Tell What Great Things Hood's Sarsaparilla Has Done for Them and Their Children—Read What They Say.

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

"Our eldest child had scrofula trouble ever since he was two years old. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills are the best after-dinner pills, aid digestion. 25c

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Providence District

Wanskuck, Providence.—This new enterprise is enjoying prosperity under the pastorate of Rev. Robert Clark. The congregations are good. One was received on probation at the January communion.

Cranston St.—Rev. F. J. Follansbee received 8 on probation, Sunday, Jan. 2. The public services and prayer-meetings are well attended and the religious interest good.

Washington Park.—There is a steady growth in numbers and interest. The Epworth League reports an average attendance at its devotional meetings of 88, including 53 who are "habitually present." The Mercy and Help department is very active in various lines of work, the November report being 30 calls, 40 garments given to the poor, 10 bouquets, 6 packages of papers, 16 baskets of food, and \$4.16 in money expended. The December report is even better, for besides the bouquets, food, religious papers and pictures distributed, over 100 garments were given away. The watch-night service was a season of great interest. About sixty persons renewed the covenant with God at this meeting. The King's Daughters held a Christmas sale, at which about \$60 were realized for their work. New members are received into the church at almost every communion. Rev. F. L. Streeter is the pastor.

Hope St.—The Sunday evening services are very largely attended at this church. Excellent preaching and fine music attract the crowd. The Sunday morning services are also well attended. Rev. J. S. Bridgford, the pastor, is happy over this state of affairs in the closing months of his three years' pastorate.

Mathewson St.—Watch-night services were held Friday evening, Dec. 31. Rev. J. Oldham preached the sermon, which was followed by the reading of an original poem by Rev. Mr. Jenks, of the Mathewson St. Unitarian Church. The sacrament of the Lord's Supper and a testimony and consecration service closed an exceedingly profitable meeting. Extra meetings are being held, with a large attendance and excellent interest. Rev. M. S. Kaufman is enjoying the closing months of his five years' pastorate.

St. Paul's.—An interesting watch-night service was held, Rev. L. S. Woodworth, of the Congregational Church, being the preacher. A novel feature of the meeting was the reading of words of greeting from nearly all the former pastors of the church. Rev. W. S. McIntire is closing up his fourth year pleasantly. This is a revival church, and accessions are constantly being enrolled.

Newport, Thames St.—The young men of Rev. G. E. Brightman's Bible class held a very successful supper and entertainment in the chapel, Dec. 16, about 250 being present—the largest number, many said, ever present on such an occasion. The entertainment was a pleasing feature of the evening, and the class is very much pleased at the result of its effort.

Central Falls.—Rev. J. H. Newland received 3 into the church, Jan. 2. General prosperity is reported in this church. There has been a very gratifying increase in the attendance at the Sunday-school, and the congregations are large.

Tabernacle, Olneyville.—Rev. W. F. Davis has baptized 14 infants during the year. The care of the poor and other unusual duties occupy much of the time of the pastor. This is missionary ground and ought to be well sustained by missionary money. Few places offer such a field for successful work as this. A cafe, with reading-room, and all the essentials of a good coffee tavern, is in contemplation with a view of accommodating the large number of motormen and car conductors who spend much time in Olneyville Square. The pastor is wide-awake and alert, and although he has much to discourage him, his motto is "Nil desperandum."

Attleboro.—The circular of Rev. G. W. Hunt asking for information from the pastors as to their desires as to entertainment, reminds us that Conference is drawing near. It is hoped that the brethren will respond promptly. The good people of Attleboro, under the lead of their pastor, are planning to give a hearty welcome to the Conference. About \$800 have been raised and expended in improvements for the comfort and convenience of the people. Toilet rooms, new carpets and frescoing the chapel are among the improvements already made. The church is en-

joying prosperity. Nine have been recently received on probation.

Personal.—Rev. Ambrie Field, pastor of our church at East Greenwich, recently read a paper before the Providence Preachers' Meeting on "The Second Coming of our Lord." The interest in the paper was so great that, by request, the *Rhode Island Pendulum* has published it in full. It is Scriptural, scholarly and convincing. Mr. Field is having great success in his pastorate at East Greenwich and is popular with his people and with the faculty and students of the Academy.

Italian Work.—The Broadway Church, Rev. J. O. Randall, pastor, is conducting a very successful mission among the Italian population of Providence, Miss Eckley, one of the deaconesses, being especially active in the work. A congregation of about one hundred men is frequently gathered to hear the Gospel. Rev. G. Conte, of Boston, has been here several times and preached, but it is hoped that a permanent missionary may be secured in the near future.

NEMO.

The pastor of Mathewson St., Providence, writes: "At our watch-night service Rev. John Oldham preached an excellent sermon, exceedingly appropriate, spiritual and practical."

Brockton and Vicinity

Brockton.—An old-fashioned love-feast, at which several hundred members of the Methodist Churches of the city were present, was recently held at the Central Church. Rev. O. W. Scott, pastor of the South Street Church, presided, being assisted by the pastors of the churches represented. Members were admitted by ticket as in "ye olden time." Brief addresses were made by several of the ministers present and in the period of forty minutes, which was given up to testimonies, nearly a hundred persons spoke to the praise of their Master. An altar service closed the exercises of the evening.

Brockton, Pearl Street.—Rev. J. E. Johnson, formerly pastor of this church, but now of Niantic, Conn., has been visiting here during a part of the holiday season.

Brockton, South Street (Campello).—The morning service of Sunday, Dec. 26, was devoted to the observance of "Forefathers' Day." The program, specially prepared for the occasion, contained many interesting numbers. Among them may be mentioned the reading of the "Compact" written in the cabin of the "Mayflower," of the anniversary poem written for the celebration of 1792 by John Davis, a descendant of the Pilgrims, and of the Pilgrims' version of the twenty-third Psalm; also the singing of Mrs. Hemans' celebrated hymn, "The Breaking Waves Dashed High," and of the hymn, "Our Fathers' God," found in the Methodist Hymnal, written by Hon. William T. Davis for the 250th anniversary of the landing of the Pilgrims. The pastor, Rev. O. W. Scott, preached an impressive sermon on "The Pilgrims, and a Study of their Character." The Ladies' Aid Society gave two concerts recently, from which they realized about \$50.

South Braintree.—The week beginning Dec. 5 was devoted to a series of religious services which occupied each evening except Saturday. The pastor, Rev. W. H. Allen, preached at every service. A soprano soloist who spent the week with the church rendered very efficient aid. It was a week of careful seed-sowing. The harvest is not yet.

East Weymouth, Porter Church.—The F. L. Brooks Chapter of the Epworth League observed the anniversary of its organization on the evening of Dec. 31. The Leagues in neighboring towns were invited to attend, but a rainstorm kept away all visitors except representatives of the Leagues of East Weymouth and East Braintree. For some unknown reason the speaker who had been engaged to make the address of the occasion failed to appear. In the emergency Rev. W. I. Ward, who was present with the George C. King chapter of East Weymouth, consented to speak, and made an address on "Our League Mottoes." After the formal exercises adjournment was taken to the Sunday-school room where ice cream and cake were served and the departmental work of the League was discussed in brief impromptu speeches.

Holbrook.—The Congregational and Methodist Churches, by invitation of the former, held union services during the Week of Prayer, a portion of the meetings being held in each house of worship.

Hull.—A vigorous chapter of the Epworth

League was organized here several weeks ago. As a promise, perhaps, of great activity it has taken the name of the pioneer Methodist in New England, Jesse Lee. Seventeen members were enrolled at the time of organization. A few days later the number had increased to twenty-five. We expect to hear of fifty members before the close of the year.

IRVING.

Norwich District

Willimantic.—Rev. L. G. Horton has recently been called to suffer bereavement by the death of a brother two years his junior, who was engaged in business in Pawtucket, R. I. The joyousness of Thanksgiving time was changed to sorrow. The death of an aunt in Mansfield, Mass., followed almost immediately upon that of the brother. The pulpit was filled during the absence of the pastor by Rev. G. W. Anderson, of Providence, R. I., and Rev. D. A. Jordan, D. D., of Brooklyn, N. Y. This was the first time Dr. Jordan had preached in his home pulpit since entering the ministry. Rev. J. I. Bartholomew recently lectured before the League on "A Round Man." It is a taking address, and should be heard by many of the Leagues. At the recent election of officers of the chapter Mr. Henry E. Anthony, who has held the presidency since the organization of the League, retired, and Mr. Charles Mitchell was elected to the position. Work in the church moves well.

East Hampton.—Repairs have just been completed on the interior of the church edifice. Electric lighting has been introduced in the vestry. In the audience-room, painting, decorating, and wainscoting, with a new carpet, have altered the appearance of the place greatly for the better. These are the first improvements made on the interior since the erection of the building twenty-two years ago. The roof and furnaces have also received needed repairs. The total cost of \$500 has all been pledged. The spiritual work of the church progresses favorably. Much credit is due to the pastor, Rev. J. W. Coleman, for the improvements in the material and spiritual condition of things. A short rest at

Coughs That Kill

are not distinguished by any mark or sign from coughs that fail to be fatal. Any cough, neglected, may sap the strength and undermine the health until recovery is impossible. All coughs lead to lung trouble, if not stopped.

Ayer's Cherry Pectoral Cures Coughs

"My wife was suffering from a dreadful cough. We did not expect that she would long survive, but Mr. R. V. Royal, deputy surveyor, happened to be stopping with us over night, and having a bottle of Ayer's Cherry Pectoral with him, induced my wife to try this remedy. The result was so beneficial that she kept on taking it till she was cured."

R. S. HUMPHRIES, Saussey, Ga.

"My little daughter was taken with a distressing cough, which for three years defied all the remedies I tried. At length, on the urgent recommendation of a friend, I began to give her Ayer's Cherry Pectoral. After using one bottle I found to my great surprise that she was improving. Three bottles completely cured her."

J. A. GRAY,

Trav. Salesman Wrought Iron Range Co.,
St. Louis, Mo.

Ayer's Cherry Pectoral

is put up in half-size bottles at half price—50 cents.

Philadelphia was enjoyed by him at New Year's time.

Personal.—Rev. J. H. James has lately been confined to the house by sickness. Overwork is largely responsible for it. Few pastors are so abundant in labors as the secretary of the Connecticut Temperance Union. A good rest and speedy recovery of full strength all his brethren earnestly wish for him. He is too young and valuable a man to be spared yet from the active ranks.

Eastford.—Rev. Joseph Richardson, pastor, had a genuine surprise and valuable Christmas gift a little before the holidays, when his wife presented him three children at once. This might have proved an embarrassment of riches, but it rather called out the interest of the people to aid him in providing for their needs. Not only have the people of his own parish kindly remembered him with useful articles, but some of the friends in other churches have taken it upon themselves to supply cash and clothing. The children and mother are reported as doing well.

Putnam.—The winter meeting of the ministers of the district is to be held at Putnam, with Rev.

Jacob Betts and his people as hosts. The program is interesting. Conference is approaching, and it appears probable that a goodly number of preachers will be in attendance for mutual profit and edification.

Niantic.—Rev. J. E. Johnson has won the hearts of the people and is leading them onward to victory in the Lord's name. A temperance campaign has been vigorously pushed for closing up some of the places where liquor is sold. The pastor has been a leader in this work. There is that talketh and there is that doeth. Verily, the liquor-seller more feareth one who worketh than one who simply meditates of work.

Mystic is having a revival of business, and the churches are feeling the impulse. The woolen mill after thirteen months of idleness is again running. This has brought new families to the town and members to the church. A velvet mill to employ one hundred operatives will start next month. The sum of \$25,000 was subscribed in the place for the erection of a building which is in process of construction. Rev. L. B. Coddling is encouraged at the outlook.

New Bedford District

Fall River, First Church.—Sunday, Jan. 2, Rev. Dr. Benton received 2 into full membership, 4 by certificate, and 8 on probation. No month has passed since Dr. Benton came—with the exception of the first month—without additions being made to the membership. This is a gratifying fact to the church. W. S. Davis, secretary of the District Epworth League, is doing very efficient work in his department. He has just issued a folder containing a full list of the officers and a list of lecturers and entertainers available for Epworth League work. A change has been made in the list of officers: Miss L. F. Winchester, of Fairhaven, has been appointed Junior League superintendent in place of Mrs. R. S. Douglass, resigned.

Whitman.—The pastor, Rev. O. E. Johnson, has just completed a series of grand sermons on the Lord's Prayer. At Christmas the people expressed their high appreciation of his work by presenting him with a goodly sum of money. His eldest son, Oscar, has been seriously ill, but is now much improved. Miss Mae Crowell's class of fifteen girls, ranging from ten to twelve years of age, made and packed a box of useful articles

A Total Disability Claim of \$1,650 Paid to a Man who was Afterward Cured

The *Monitor*, a newspaper published at Meaford, Ont., Canada, first discovered this case two years ago, and published it at length, which now seems, owing to the cure of it, to be a miracle. The facts were so remarkable that many people doubted the truth of them. They said: "It is too remarkable; it cannot possibly be true; the paper is mistaken, and the man, although he may think himself cured, will soon relapse into his former condition," etc., etc. The accuracy of its report called in question, the *Monitor* determined to find out definitely whether the facts were as stated and whether the man would really stay cured. They accordingly kept a close watch on the case for

face and prevented him from opening his mouth sufficiently wide to take solid food. The doctors called the disease spinal sclerosis, and all said he could not live.

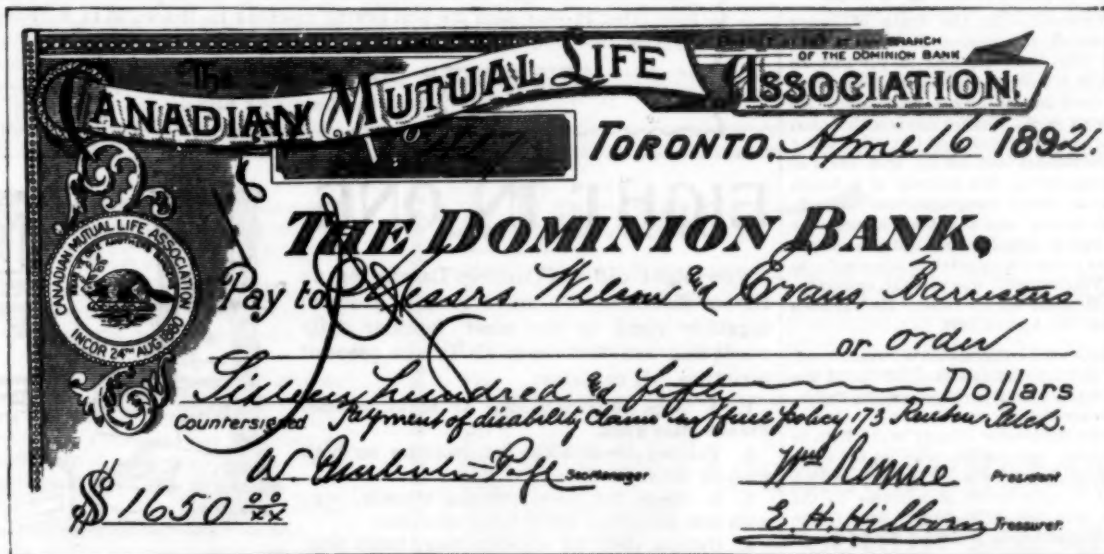
For three years he lingered in this condition. Then by some friends he was advised to take Dr. Williams' Pink Pills for Pale People. He took them and there was a slight change. The first thing noted was a tendency to sweat freely. This showed there was some life left in his helpless body. Next came a little feeling in his limbs. This extended, followed by prickling sensations, until at last the blood began to course freely, naturally and vigorously through his body, and the helplessness gave way to returning strength, the ability to walk returned, and he was restored to his old-time health.

I am in even better health than when I gave you the first interview."

"Do you still attribute your cure to the use of Dr. Williams' Pink Pills?" asked the *Monitor*.

"Unquestionably I do," was the reply. "Doctors had failed, as had also the numerous remedies recommended by my friends. Nothing I took had the slightest effect upon me until I began the use of Dr. Williams' Pink Pills. To this wonderful medicine I owe my release from the living death. I have since recommended these pills to many of my friends, and the verdict is always in their favor. I shall always bless the day I was induced to take them."

Such is the history of one of the most remarkable cases of modern times. Can any



two years after the first article appeared, and have just now published another article about it in which the original reports are completely verified, the cure is permanent, and they publish a fac simile of the check given by the Canadian Mutual Life Association for \$1,650.00 amount of total disability claim paid by them to Mr. Petch.

The first account stated that the patient (see address below) had been a paralytic for five years, that there was such a total lack of feeling in his limbs and body, that a pin run full length could not be felt; that he could not walk or help himself at all; for two years he was not dressed; furthermore that he was dead, was for that reason almost unrecognizable, and could not get his clothes on. Paralysis was so complete as to affect the

The above is the substance of the first article published by the *Monitor*. Now follow some clippings, taken from the same paper two years afterward, and there is not the slightest shadow of a doubt, in view of this testimony, that Mr. Petch's cure is permanent. Here follows the account:—

On being again questioned, Mr. Petch said: "You see those hands—the skin is now natural and elastic. Once they were hard and without sensation. You could pierce them with a pin and I would not feel it, and what is true of my hands is true of the rest of my body. Perhaps you have observed that I have now even ceased to use a cane, and can get about my business perfectly well. You may say there is absolutely no doubt as to my cure being permanent. Indeed

one say, in the face of such testimony, that Dr. Williams' Pink Pills are not entitled to the careful consideration of any suffering man, woman or child? Is not the case in truth a miracle of modern medicine?

To make the evidence complete we publish above a fac simile cut of the check received by Mr. Petch from the Canadian Mutual Life Association, being the amount due him for total disability. It is unnecessary to add that this life insurance association did not pay this large amount of money to Mr. Petch, except after the most careful examination of his condition by their medical experts. They must have regarded him as forever incurable.

Mr. Petch's address is as follows: Reuben Petch, Grieraville, Ont., Canada.

and toys, which they sent to the Epworth League House in Boston. The Home Mission Circle has recently sent a barrel to Florida. A beautiful Christmas concert was given by the Sunday-school, assisted by the high school class of Mrs. J. E. Tibbetts and under her direction.

South Middleboro.—The Sunday-school had a Christmas tree and supper on Christmas Eve. The pastor, Rev. C. N. Hinckley, was generously remembered by church and congregation. On Jan. 2, two persons were received by certificate and one on probation.

Taunton, Central Church.—A New Year's reunion of church and congregation took place on New Year's Eve, and was largely attended in spite of the severe storm. Refreshments were served after a brief introductory program and words of greeting by Mr. Ezra Hamlin, who presided. Reports from all departments of the church work were given by representatives. It being the first occasion of the kind, many historical facts were brought out that were extremely interesting. The Ladies' Social Circle, the King's Daughters, the W. F. M. S., and the Epworth League all combined in procuring and arranging the refreshments. Young men did the serving very gracefully and acceptably. A directory and year book of the church was presented to each one present.

Taunton.—The three Methodist churches in the city are uniting for a month's series of revival services. The pastors of First, Grace and Central Churches will depend upon themselves rather than engage outside evangelistic help. So far the work is promising.

Wellfleet.—The marriage of Mr. William Thomas Coville and Miss Lizzie Atkins Higgins, of Nantucket, occurred Thursday, Dec. 23, 1897. The ceremony was performed by Rev. F. L. Brooks. Mr. and Mrs. Coville will reside in Plymouth.

Bridgewater.—During the Week of Prayer the pastor, Rev. R. C. Grose, will be assisted by Rev. N. P. Cook, of East Bridgewater, and Rev. J. W. Martin, of Brockton. Rev. E. H. McKay, of California, and Rev. Dr. Papham, of Chattanooga, Tenn., have been spending the holidays in town, the guests of Mr. Grose.

Taunton, Grace Church.—The Ladies' Aid Society had a very successful supper at the residence of Mrs. J. F. Montgomery recently. About fifty sat down to the tables. An Epworth League social followed. Readings were given by Rev. B. F. Simon and solos by Lewis Packer and Miss Lena Bartel. The game of illustrated titles of books afforded much instruction and amusement. Mr. Simon gave his paper on the crowded state of our Conference, with suggestions for relief, at the Brockton Preachers' Meeting, Monday, Jan. 3.

Taunton, Personal.—By the death of Judge Bennett, Dean of the Boston University Law School, this city loses its first mayor and an eminent citizen, a broad-minded churchman and an acknowledged leader in his profession. He was a vestryman in St. Thomas Church, this city, but he was an ardent advocate of Christian unity in the denominations and on the true basis of honorable recognition. His address at a union service in the Broadway Congregational Church, this city, last spring was a notable apology for Christianity and a plea for that unity which he thought would yet be accomplished honorably to all. Bishop Vincent, who was present, congratulated Judge Bennett on the effort. He was born in Manchester, Vt., April 6, 1824.

West Dennis.—Miss Elizabeth W. Greenwood, of Brooklyn, N. Y., a distinguished official of the National Woman's Christian Temperance Union, delivered a lecture in this church, Jan. 10. It was arranged by the Barnstable County W. C. T. U. to hold their county convention here on the same day, morning and afternoon. The convention opened at 11 a. m. with words of welcome by the pastor's wife, Mrs. Lua G. Docking. Miss Grace E. Chipman, of Sandwich, presided. The program included Mrs. S. S. Fessenden, the State president, and Mrs. H. T. Todd, of Boston. Miss Greenwood gave a Bible reading and an address.

Bourne.—Rev. R. E. Schuh, the pastor, has begun a normal class. He attended the District League cabinet in New Bedford.

Fairhaven.—The pews in the northeast corner of the church have been given to the trustees by the owners. They have been removed and the space they occupied fitted for the use of the choir.

Sandwich.—Miss E. J. Whiting, a teacher in the public schools of Taunton, and Miss E. F. Blake, a teacher in Bourne, were guests during the holidays of their brother, Rev. J. E. Blake, pastor here.

Fall River, Personal.—Mr. G. W. Penniman, president of the District League, has just been bereaved of his father, William W. Penniman, of Quincy, who died at his residence, Saturday, Dec. 25, while he was preparing for his Christmas dinner. Heart disease was the cause. He was 61 years of age and a member of one of the old New England families, descended from James Penniman, who came to this country in 1641 with his bride, Lydia Eliot, sister of John Eliot, "the apostle to the Indians." A full account of the late Mr. Penniman's war record, associations, business, etc., appears in the Fall River News of Dec. 29.

The Fall River Boys' club received as a Christmas gift the deed of the new club house on Anawan Street erected for them by Mr. M. C. D. Borden, of New York, a native of this city. Two thousand boys belong to the club. The cost was \$85,000. KARL.

MAINE CONFERENCE

Augusta District

Augusta.—A very large number partook of the sacrament of the Lord's Supper on the first Sun-

day of the new year. In the evening an enthusiastic social service was enjoyed, and three persons asked for prayers. Rev. John Gibson, one of the veterans of the Conference, resides here. His wife is very poorly, but he is vigorous in body and in soul.

The apportionment for this district towards the missionary debt is \$286. If you have not done so, will the pastors please at once make their personal subscriptions, and get the people to do the same. More than \$60,000 have been pledged already. We must not fail now. A. S. L.

Portland District

Shapleigh.—Three young ladies were baptized on Sunday, Jan. 2. There is a deep spiritual interest in this old church and a good prospect for a sweeping revival. The building has been recently shingled.

West Newfield.—Large congregations attend upon Rev. F. R. Welch's ministry here. The church has been thoroughly repaired, and everything gives promise of a return of old-time prosperity. There are many intelligent young people in all these country charges who get their

Who Has the Oldest Sewing Machine?

A new "Singer" given in exchange for it.

We will give one hundred latest improved Singer Sewing Machines in even exchange for an equal number of the oldest sewing machines of any make, now in family use. Awards to be decided from applications sent to us before March 1, 1898. The new machines will be delivered within 30 days thereafter.

All you have to do is to send this information on a postal card: (1) your name; (2) location of your residence; (3) post-office address; (4) name of your machine; (5) its factory number; (6) length of time in use; (7) paper in which you saw this. Send details in this exact order on a postal card—don't send a letter—and put nothing else on the postal card but the information desired.

This is no guessing contest requiring a payment, a subscription, or a personal service of any sort. If you own an old sewing machine, you have only to send the requisite information in order to compete for a prize worth having. It costs absolutely nothing but a postal card, which may bring to your door the best sewing machine in the world in exchange for your old one.

THE SINGER MANUFACTURING CO.,

P. O. Box 1814, New York City.

EIGHT IN ONE

You might call it a Comfort Carrier or an Elbow Cabinet. We have simply grouped together eight of the most familiar daily needs and satisfied them all in one piece of furniture. It contains:

1. A large 16-inch mirror of heavy bevelled French plate glass.
2. Folding brass hooks for clothing on both sides of the cabinet.
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start toward a better life at our altars. Many of them move to the towns and cities and make the best workers in the churches there.

South Portland.—On Sunday, Jan. 2, Rev. W. F. Holmes baptized 5 and received them into full membership. One was received by letter. The Week of Prayer was observed.

Biddeford.—Revival meetings are in progress. The pastor, Rev. C. W. Bradlee, is assisted by Revs. Grovenor, Strout and Callahan. Two young men were saved at the Sunday evening meeting, Jan. 2. At the communion service that morning 125 partook of the elements. A Christmas offering of \$125 on a debt carried over last year, was laid upon the communion table. The pastor and family were generously remembered on Christmas day, not only by Biddeford friends, but by former parishioners of Rockland, Augusta and Concord.

Portland, Congress St.—The first Sunday in December Rev. W. F. Berry received 2 by letter and 3 from probation. One was received on probation, Jan. 2. The watch-night service was well attended in spite of the severe storm. Rev. J. R. Clifford, of Woodfords, and Rev. Mr. Purdy, of the Friends' Church, assisted. E. O. T.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—No Preachers' Meeting was held, as the Evangelical Alliance held its meeting on Monday morning in Bromfield St. Church. A very good-sized audience was in attendance to listen to Dr. H. G. Mitchell, who spoke on "The New Old Testament." Treating the results of critical investigation of the Old Testament, he presented them from a threefold standpoint—literary, doctrinal, and in bearing on the religious life. His conclusions were summed up as follows in his own words: "Investigation has taken from us a collection of books that we did not know how to read, and given it back to us in a form in which it must command greater interest." It has "taken from us a mass of teaching that we could not thoroughly understand, and given it back to us so arranged that we can understand and appreciate its value." It has "taken from us a means of grace that we did not always know how to use, and given it back to us with the key for its highest efficacy."

South District

St. Mark's, Brookline.—The watch-night services were of special interest. In the early part of the evening a large company gathered at a supper. After the supper, at the tables, addresses were made by representatives of all the various organizations in the church. It was a most enjoyable occasion. Later in the evening the company gathered in the vestries, and Dr. J. H. Mansfield and the pastor conducted the customary watch-night services. The first Sunday in the New Year was the occasion of the use for the first time of the elegant new carved oak communion table, designed by the architect of the church. The table is a memorial gift by a family in the church. At this service 5 were received on probation and 5 by letter. Rev. W. I. Haven, pastor. H.

Worcester, Trinity.—The Sunday-school report is a good one. The membership is 604 and the average attendance is 311. About \$26 are in the treasury.

Grace.—The watch-night services were held as usual, and besides a short sermon, brief eulogies of members who have passed away were given.

Webster Square.—Rev. L. W. Adams gave an address on "Turning Over a New Leaf," and on New Year's Day he called on each of his parishioners, making a record of over two hundred calls. This church observes the Week of Prayer as well as others of our denomination.

Laurel Hill.—The subject here was, "This Year Also," by Rev. George W. Mansfield. A consecration service brought nearly the whole audience to the altar.

Lake View.—The Week of Prayer services are arousing a deal of interest, and several have asked prayers. Rev. Alonzo Sanderson works for the conversion of the people, as well as for the financial success of the churches under his care.

Park Avenue.—Forty members of the Epworth League enjoyed a sleigh ride to Tatnuck, an oyster supper, an hour of jollity, and a happy return.

Zion's Herald comes as a surprise this week. It must have been turning a new leaf, for at first sight one might think it a sample copy of something new. However, if the sample of something

old is so fine in appearance, surely every subscriber will continue to take it as long as he lives. It is a great credit to all concerned, and we like it. QUIS.

North District

Woburn.—The subject of missions seems to have taken a fresh impetus in this church. A missionary prayer-meeting during the week was followed by an earnest, eloquent and practical sermon on Sunday morning by the pastor, Rev. I. H. Packard. The result was a missionary collection one-third larger than any previous collection for the same cause in the history of this church, and more is yet to come in.

East District

Winthrop.—The *Winthrop Visitor* of last week contains the following interesting historic item: "The paper which has made the most weekly visits to the homes of many Winthrop families is *ZION'S HERALD*. In the old days when the little peninsula was called Pullin Point, or Chelsea Point, the members of the Methodist Church, organized here in 1818, were among the first subscribers to the great New England Methodist paper. Before the establishment of the post-office here in 1851, the papers were left in a store in Boston, and each week some one made the long journey to Boston from 'The Point' through Revere, Chelsea and Charlestown, or the short journey to the same city by crossing Boston harbor in a boat, called for the papers and took them to the subscribers. *ZION'S HERALD* appeared this week at the beginning of its 70th volume as a thirty-two-page paper, the size of the pages being 9x14 inches. Some of our older people remember all of the many different forms in which the paper has been published, but we venture the prediction that the present make-up will please its readers more than the issues of any other year. The people of Winthrop will be pleased to notice that the beautiful design for the cover of the new paper was made by a Winthrop artist, whose work we have before praised—Mr. E. L. Moore, of Sunnyside. The *Visitor* compliments *ZION'S HERALD* on its fine appearance." H.

NEW HAMPSHIRE CONFERENCE

Dover District

The old *HERALD*, in new, up-to-date form, was one of the pleasant surprises of the New Year. We like it much. May the subscription list double! A New England Methodist cannot live well and die happy without it. Let every preacher push the *HERALD* for the advance of Christian culture.

Salisbury.—Rev. C. W. Taylor is sound in body and in the faith. His pulpit utterances have no uncertain sound to the people. Mrs. Taylor, while deeply interested in foreign missions, looks carefully after the home interests as well.

Lowell, Centralville.—The tenth anniversary of the church was appropriately celebrated,

Wednesday evening, Dec. 15. The large vestry was tastefully decorated. Four tables were hand-

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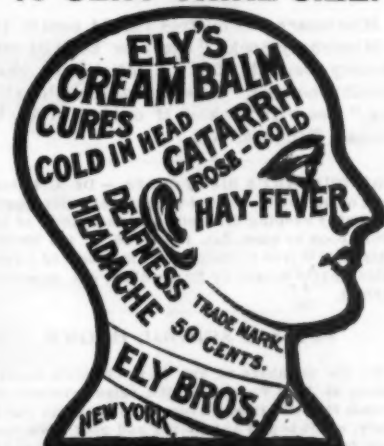


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A Vacancy

In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed.



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It never fails to cure Croup if taken at the first symptom. Usually it cures after the disease has made considerable progress. But it is wise to keep a bottle on the shelf all the time.

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somely dressed with distinctive colors and loaded with tempting food. Prayer was offered by the pastor, Rev. G. F. Dorr. Hon. Geo. H. Marston acted as toastmaster, and stirring addresses were made by Dr. James Mudge, Rev. E. T. Curnick, Rev. C. M. Hall, and Rev. G. N. Dorr. Instrumental and vocal selections enlivened the occasion, giving a delightful evening. Jan. 2, 17 persons were received into the church. Recently 3 have been received on trial, and 6 have been baptized. The Week of Prayer was observed, with good attendance and interest.

Auburn.—Congregations are increasing. There is quite a quickening of religious interest, with some inquiring the way of life.

Chester.—A watch-night service was held, several neighboring pastors assisting. Rev. J. N. Bradford is full of courage and zeal.

Newfields.—Rev. A. E. Draper and his devoted people watched the old year out and the new year in. They are watching, also, for souls. They know the voice of the Shepherd and follow Him.

Missions.—It is very important that all the churches help, as they are able, to cancel the missionary debt, and that the full apportionment for the present year be raised, that no future indebtedness be incurred. Dr. W. T. Smith, missionary secretary, will speak at Dover, Sunday morning, Jan. 30, at Somersworth in the afternoon, and at Rochester in the evening. A missionary convention will be held at Newmarket, Jan. 31. Dr. Smith will be present. It is hoped that the churches generally may be represented. A lunch will be served. **EMERSON.**

Missionary committees should secure the "Missionary Spoke," the new book of missionary methods, 25c. A missionary chart (22x28) showing "Present and Possible Giving," free with booklet, if ordered of W. W. Cooper, Kenosha, Wis.

DR. GUMBART'S BIBLE CLASS.—Dr. A. S. Gumbart, of Dudley St. Baptist Church, this city, begins a Tuesday evening Bible class for the study of the Bible, book by book, Jan. 16, at 7.45, in his church. This class is free to the public. Members of former Bible classes taught by Dr. Gumbart are especially invited.

SUNDAY SCHOOL BOOKS

We the members of the M. E. Church's Sunday-school at East Vassalboro, Me., wish to inform our friends that we are endeavoring to increase our library, which is now antiquated and poor. We need help, for we are poor. We do not ask you to send us money, unless you wish to. But if there is a Methodist Sabbath-school in New England that have books that they have read and would enjoy giving to an impecunious but lively colleague, will you not communicate with us? A donation of books will be thankfully accepted. Address,

Mrs. Wm. Dow, Supt., or J. A. WEBB, Pastor, East Vassalboro, Me.

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The following gentlemen have been selected as *New England Directors* and have consented to serve, and will be formally elected at the next meeting of the Company.

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Ex-Mayor Gardiner,
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CHURCH REGISTER

HERALD CALENDAR

New Hampshire Conference Missionary Convention in Baker Memorial Church, Concord, Jan. 13
 New Bedford Dis. Min. Asso. at Central Ch., Taunton, Feb. 21, 22
 Lewiston Dis. Min. Asso. annual meeting and Centennial Anniversary of First Methodist Preaching at Bethel, in Bethel M. E. Ch., Feb. 14-16
 Rockland Dist. Min. Asso. and League Convention at Waldoboro, Feb. 14-16

MARRIAGES

DYER-CHAMBERLAIN-At Cape Elizabeth, Jan. 1, by Rev. John A. Ford, Henry Elmer Dyer and Lucy F. Chamberlain, both of Cape Elizabeth.
 RICE-ROYCE-In Stowe, Vt., Dec. 22, by Rev. M. H. Ryan, John R. Rice, of Northfield, and Rose Etta Royce, of Stowe.
 CARY-BAILEY-Dec. 22, by the same, Willard F. Cary and Lillian O. Bailey, both of Stowe.
 MUZZY-LYNN-Dec. 25, in Stowe, by the same, Edward E. Muzzy and Mrs. Anna Lynn.
 JOHNSON-MARSHALL-In Stowe, Jan. 6, by the same, Arthur E. Johnson and Zoa Maud Marshall, both of Waterbury, Vt.
 MACCREADY-MACARTHUR-In Boston, Jan. 5, by Rev. A. W. L. Nelson, of West Medford, Mass., Alexander MacCreedy and Katie MacArthur, both of Boston.

NEW ENGLAND SABBATH PROTECTIVE LEAGUE.-The annual public meeting of the New England Sabbath Protective League will be held in Tremont Temple on the fourth Sunday in January, the 23d inst., at 2.30 p. m. It will be addressed by Rev. Drs. Reuben Thomas, G. C. Lorimer, W. N. Brodbeck, and Speaker J. L. Bates. The venerable Bishop Foster will offer prayer. The Christian Endeavor chorus, two hundred strong, under Mr. George F. Somerby, will be present and lead the singing.
 M. D. KNEELAND, Sec.

ALPHA CHAPTER.-Meeting at the Crawford House, Monday, Jan. 17. Luncheon (European plan) at 11.30. Paper at 1.15 by Rev. S. J. McCutcheon, of the New York Conference. Inquire at hotel for Alpha room.
 J. P. KENNEDY, Sec.

BOSTON SOCIAL UNION.-The regular monthly meeting of the Boston Methodist Social Union will be held at the American House, 50 Hanover St., Monday evening, Jan. 17. This is "Students' Night," and the Union will be favored with the presence of the faculty and students of the Boston University School of Theology. Addresses will be given by President Bradford Paul Raymond, D. D., of Wesleyan University, Middletown, Conn., and Rev. William V. Kelley, D. D., of New York, editor of the *Methodist Review*. Music will be furnished by Mr. Samuel J. MacWatters, baritone, assisted by the Theological School Quartet. Extra efforts are being made to increase the membership of the Union, and a large crowd is expected at this first meeting of the New Year.
 V. B. SWETT, Sec.

RE-OPENING AND DEDICATION.-The City Point Methodist Episcopal Church, South Boston, Rev. W. A. Thurston, pastor, will be opened Thursday, Jan. 20, for a grand Organ Recital. Organist, Charles Albion Clark; violinist, Frank A. Kennedy; soloist, Miss May Gunn Horton; reader, Miss Abbie May Evans.

Sunday, Jan. 23, at 10.30, Rev. S. F. Upham, D. D., will preach. Dedication at 3 p. m., with sermon by Bishop Mallalieu. Rev. J. H. Mansfield, D. D., will preach at 7 o'clock. On Monday, at 10.30 a. m., the Boston Preachers' Meeting will meet with this church and discuss "Revivals." Rev. W. T. Perrin will preside. Banquet at 12.30. Preachers and their wives may obtain free tickets for the banquet by applying to Charles R. Magee, at the Book Room, 38 Bromfield St. At 2.30 p. m., Rev. S. Parkes Cadman, pastor of Metropolitan Temple, New York, will lecture on "The Puritans in England and America." The lecture will be preceded by a short brass band concert furnished by the Marine Band (25 pieces) of the Perkins Institute. At 7.30, Rev. S. Parkes Cadman, D. D., will preach. Tuesday, at 7.30 p. m., sermon by Rev. J. W. Hamilton, D. D. Wednesday will be "Former Pastors' Night." Thursday will be observed as "South Boston Pastors' Night." Friday, at 7.30 p. m., Rev. C. H. Talmage, will preach. Saturday evening Rev. J. B. Hamilton, D. D., of New York, will lecture on "The Wonderland of the Orient." Sunday, Jan. 30, at 10.30, Prof. L. T. Townsend, D. D., of Washington, D. C., will preach. At 2.30, sermon by Rev. W. N. Brodbeck, D. D. At 7, sermon by Rev. H. C. McBride, of Brooklyn, N. Y.
 Take any City Point electric, leaving car at corner of L and 4th Sts.

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When such a man, a recognized leader and teacher of the people, testifies by his written testimonial that Dr. Greene's Nervura blood and nerve remedy has helped him and that he recommends its use for invigoration after overwork, to restore the strength, energy, nerve force and vitality of the system, when for any reason they are lost, weakened, or impaired, those who are sick and suffering, who are weak, nervous, without strength, energy and ambition, who are discouraged and disheartened by repeated failures to be cured, in fact all who have need of a strengthening and health restoring medicine, can take renewed hope from the words of this great preacher, that Dr. Greene's Nervura is the one remedy among all others to give them back the health and strength they have lost.

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ings, run-down and exhausted sensations of general debility; a cure from those conditions which cause indigestion, dyspepsia, kidney and liver complaints, female weakness, etc.

You can be cured if you will use Dr. Greene's Nervura blood and nerve remedy. Strength of nerves, strength of muscle, strength of body, renewed power, ambition and endurance are the wondrous gifts to nerve-weakened, run-down, debilitated, nervous, tired out and exhausted people.

To the despondent and discouraged it is the hope of renewed life—a new world, as it were, from which pain, suffering and despair are banished; to the weak, tired and prostrate, it is a tower of strength; to the nervous, sleepless, irritable, brain-weary and nerve-racked, it gives natural, refreshing sleep and strong and steady nerves; to the low-spirited sufferers from nervous prostration and female complaints it is the entrance upon a new existence of robust happiness; indeed, the sick and suffering will find in Dr. Greene's Nervura a veritable fountain of health.

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OBITUARIES

Emory.—Mary E. Emory, the oldest member of the Second M. E. Church at Kittery, Me., was born in Kittery, Aug. 10, 1808, and passed to her reward from the home of her daughter, Mrs. Dennis Lathrop, Nov. 24, 1897.

Two sisters survive her—Olivia Robinson, of York, and Eliza Jane Lewis, of Kittery. Her husband and three children have gone before, while two daughters and three sons are mourning her departure.

Mrs. Emory was converted and received into the church under the pastorate of Rev. A. W. Pottle, in 1870, and has since been working and waiting for the summons of Him whom she loved and served. Patiently she has filled up the measure of a long and useful life, humbly striving to win the crown.

D. F. F.

Pease.—Mrs. Henrietta Harlow Pease left earth for her mansion in the kingdom of Christ, Nov. 2, 1897, aged 71 years, 11 months and 14 days.

Mrs. Pease was the daughter of Mr. and Mrs. Lemuel Harlow, of Duxbury, Mass. Rev. Wm. T., Rev. Lemuel, and Rev. Edward H. Harlow were her brothers. These have all gone on before, after many years of faithful service as ministers of the Lord Jesus Christ.

Mrs. Pease when a child gave her heart to God in glad surrender, and when but nine years of age united with the Methodist Episcopal Church at Duxbury, and to the day of her death held her membership there in her old church home. For some years after coming to Boston she attended church at old Hanover St., but these later years, when able, she has been a constant attendant at Saratoga St., East Boston. For fifty years the writer has been acquainted with this humble and exemplary disciple of Christ. From her early religious life up to womanhood she so lived for the Saviour that all who knew her took knowledge of the Christ whom she so faithfully represented.

On July 17, 1849, she was united in marriage with Mr. Frederick Pease, of the noted Christian family of that name at Martha's Vineyard, with whom for nearly forty-eight years she has lived, making one of the best of Christian homes found on earth. Her husband and three loved sons survive her, knowing that their loss is her gain.

Mrs. Pease had not only a great love for her home and family, but manifested in every way possible a deep interest in all the work of the church of Christ. A large company of citizens of many denominations were present at her funeral services, conducted by Rev. C. A. Crane and the writer.

L. B. BATES.

Flint.—Mrs. Annie Eliza (Breed) Flint died at her home in Lynn, Mass., Nov. 30, 1897, at the age of 50 years.

She was born in the old Breed house, corner of Summer and Orchard Sts., and was the daughter of Richard Breed, of the South St. Methodist Church, being a direct descendant on both her father's and mother's side of Allen Breed, who during our early colonial history came to this country from England and settled in Lynn, and became the founder of the Breed family, who are so numerous and highly respected in this city. Mrs. Flint genealogically brought two branches of the family together, after a separation of one hundred and eighty years.

She united with the South St. Methodist Episcopal Church, Feb. 7, 1868, under the pastorate of the late Rev. S. B. Sweetser. Although this was the church home of her grandparents and of her excellent mother (who preceded her to the eternal world June 22, 1890), and is still the church of her honored father, her union with this society was the result of her own intelligent choice.

On Oct. 26, 1871, she was united in marriage with Mr. James A. Flint, the ceremony being performed by Rev. E. A. Manning. She was unselfish in her devotion to her family, her friends, and the church. A constant regard for the comfort and welfare of others and a deep interest in the advancement of the Redeemer's kingdom characterized her. When the Woman's Home Missionary Society of the South St. Church was organized, Mrs. Flint was chosen as its president, a position which she held till her death. Her religious experience was definite, but she often expressed a longing to be filled with all the fullness of God.

During her last illness, which was protracted and painful, she was patient and submissive to the will of God. But like many good people in extreme bodily weakness and suffering, she was harassed by doubts as to her standing with the great Judge. Over these doubts she ultimately obtained victory, and rested her soul in the love of her Heavenly Father and on the merits of her Saviour.

Her husband, her father, and a son, Will-

iam N. Flint, a brother, Chas. O. Breed, and a sister, Miss Matilda A. Breed, survive her.

Her funeral, which was largely attended, was held at her late residence on Western Ave., Thursday, Dec. 2. Two dear friends of the family, Drs. L. B. Bates and V. A. Cooper, assisted her pastor, Rev. Geo. H. Cheney, in the service. Her precious dust was tenderly laid beside that of her mother in Pine Grove Cemetery to await the resurrection of the great day.

GEO. H. CHENEY.

Davis.—William Ladd Davis, a familiar figure in the community for over fifty years, died at his home in Auburn, Maine, Nov. 9, 1897. He was the son of William Davis, of Poland, where he was born in 1818.

In 1845, at Gardiner, he married the daughter of Rev. Thomas Greenhalgh, of that town. Soon after they removed to Lewiston and subsequently to Auburn. They celebrated their golden wedding two years ago.

Mr. Davis was a carpenter and helped to build many of the business blocks in Lewiston and Auburn. He was a faithful, devoted member of the Methodist Church, and helped with his hands to build our church edifice in Lewiston, and with his purse to erect the High St. Church in Auburn. Those who recall the sacrifices of those who labored with Rev. Ira Sprague to build this latter church, will remember Mr. Davis' generosity. In church work he was active in doing as well as giving. He was the leader of the first class-meeting ever held either in Lewiston or Auburn, and for a long time these meetings were held at the Davis house.

Mr. Davis was active, industrious and zealous in all work. His final illness dates from an attack of the grippe that left him prostrated in mind and health. A proof of his industry and active determination is that ten days prior to his death he went to work shingling his house—a work that undoubtedly hastened the end, for symptoms of pneumonia soon developed.

Mr. Davis is the last of the veterans who were particularly efficient along the religious lines of early church work in Lewiston. When the division was made, he went with those who formed the present Hammond St. Church; but when Methodism gained a footing and home in Auburn, he went there, as he then resided on that side of the river.

He leaves a widow and three children—Mrs. J. S. Brown, of Crete, Nebraska; Miss Lulla A. Davis, of Auburn; and Mrs. L. M. Tarr, of Dubuque, Iowa—all of whom were with him when he died. He leaves also two brothers.

C. A. SOUTHARD.

Glass.—Mrs. Eva Ann (Paul) Glass, wife of LeRoy Glass, died on Saturday, Dec. 4, 1897. She was born in Sanford, Me., May 30, 1854.

Mrs. Glass was converted in Cottage Street Church, Cambridge, Mass., in the spring of 1874, under the preaching of Rev. Mr. Lockwood. In October of the same year she was baptized and admitted into the church by Rev. Dr. Daniel Dorchester.

She removed to Danville, Maine, and was married to LeRoy Glass, March 2, 1877. After remaining five years in Danville they returned to Cambridge and resumed fellowship with the Cottage St. Church, in which they continued until six years ago, when they came to Sanford and (June 12, 1891) joined the young church under the pastorate of Rev. G. F. Millward. With heart, brain, talent and money, to the best of their ability, they helped to build up this society. Mrs. Glass was a teacher in the Sunday-school, and an active member of the Ladies' Social Circle and of the W. C. T. U. Her name appeared on the topic card as leader of the Epworth League prayer-meeting the day following her death.

Funeral services were held at the church on Tuesday afternoon, the pastor being assisted by Rev. Messrs. Woodworth (Congregational) and Belknap (Baptist). Choice offerings of flowers were made by her Sunday-school class, the W. C. T. U., who attended in a body, the church, League, and several friends.

A husband and three children, a father, two brothers, and a large circle of relatives, mourn their loss. Her last words on earth, "I am going home," seemed a fitting close to a busy life.

T. W.

Dutton.—Rev. Ashley Collins Dutton was born at Salem, Maine, July 17, 1823, and died at Vineland, N. J., Dec. 16, 1897.

He was converted in September, 1838, at Industry, Me., and was licensed to preach at Alexandria, N. H., in 1851. He was appointed by the presiding elder to Tuftonboro in 1852, and joined the New Hampshire Conference in 1853, continuing in the work until 1860, when on account of his wife's health he took a location. After her death, which occurred in 1865, he went South to visit his daughter, a teacher in Claflin University, South Carolina. While there he visited a number of camp-meetings, and was so helped in preaching the Word that he felt that God had a

work for him to do in the Southland. He was, therefore, admitted to the South Carolina Conference in 1875, and stationed at Yorkville and afterward at Georgetown.

On Sept. 5, 1876, he was united in marriage with his second wife, Miss Elizabeth Watson, who now mourns her loss. From 1877 to 1881 he was presiding elder of the Greenville District, where his strong, native talent and good common sense had full opportunity for exercise. At the close of his term he was transferred to the Columbia District, but here his health failed, and he removed to Vineland, N. J., taking a supernumerary relation.

After six years, a part of which he spent preaching in Nevada, he was recalled by Bishop Foss and appointed to the Charleston District to fill the place of Dr. Webster who had died. At the following Conference in 1888 he was made effective and continued on the district until 1890, when he was appointed to Centenary Church, Charleston, reputed to have eighteen hundred members. This church he served for two years, when he was appointed elder for the fourth time to care for the Orangeburg District. After serving two years on this district, his health again failed, and in 1894 he removed to Vineland; and in 1896, realizing that he would not be able to work any more, he took a supernumerary relation.

He was an earnest, faithful man, devoted to the church and loved by all who knew him. His faith was unshaken to the last, and when asked by his pastor a short time before his death how it seemed now down where he was, he unflinchingly replied: "Just the same." He soon fell asleep in Jesus.

ELI GIFFORD.

Langley.—Mrs. Charity H. Langley was born at Farmington, N. H., March 23, 1808, the daughter of William Allard, and died at the home of her daughter, Mrs. W. W. Bassett, in Salisbury, Mass., Nov. 21, 1897.

At the age of seventeen she was converted and united with the Methodist Episcopal Church at Dover, N. H. She was married, Jan. 23, 1835, to Thomas W. Langley, with whom she lived happily until his death in September, 1896. Of this union were born two sons and three daughters. In addition to these she took to her home and heart the motherless babe of her brother, to whom she was ever after a mother, as loving and devoted as to her own.

She was a faithful Christian, one who believed in religion at home no less than at church, and as a result of her careful teachings and consistent life was made happy by seeing all her children brought into the fold of Christ. Hers was a joyous though not demonstrative Christian experience, and in all the long way, amid toils and bereavement, her faith never failed her. Though called to part with both sons, her husband, and one daughter, the grace of God sustained her, and she found cheer in the hope of the glorious resurrection.

For a number of years past she was unable, through the feebleness of old age, to attend the services of the church, yet she lost none of her interest in its work and prayed constantly for its prosperity.

During her last illness, though suffering much from pneumonia, she was happy in the thought of going home. Sunday, Nov. 21, was her last day on earth. Much of the time was spent in prayer and the repetition of Scripture and verses of hymns. Once she was heard to exclaim, "Blessed! Blessed!" and again, "The angels! the angels are all

FACE HUMORS

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about me." In answer to the question whether she felt Jesus to be with her, she replied, "Yes, Jesus, Jesus and the angels." At the last she quitted the tabernacle of the flesh as easily and quietly as a babe falls asleep. And so a good life went out from us; but ceased not, for she still lives.

Funeral services were held, Nov. 23. Her pastor, Rev. W. B. Locke, of Smithtown, N. H., preached on the text of her own choosing: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee;" and Rev. Enoch Morrill, of Hampton, an old-time friend, made a few remarks. The day in which she had so long tabernacled, now deserted of its tenant, was laid to rest in the cemetery at Smithtown, there to await the glorious Easter morn when the voice of the Lord shall call it forth.

W. B. L.

Sanborn.—Mrs. Mary H. Sanborn died in Fremont, N. H., Aug. 19, 1897, aged 74 years.

Mrs. Sanborn was converted in early life, and united with the Methodist Episcopal Church in Bristol, N. H. Death found her ready to meet the enemy, and to enter into rest.

I. TAGGART.

Allen.—Mr. Charles L. Allen was born in North Grafton, Mass., in 1834, and died in the same town, Nov. 26, 1897.

Mr. Allen, at the age of twenty, joined the Methodist Episcopal Church at North Grafton, and continued an active and consistent member of the same until the summons came to join the church triumphant. Serving the church for many years as an official member, a constant participant in prayer and testimony and in timely responses to the sentiments of others, a regular attendant at Sterling camp meeting, an interested reader of ZION'S HERALD—in these and in many other ways he gave evidence that he had a supreme affection for the church of Christ. He chose first the kingdom of heaven. There was absolutely no earthly object that could take precedence over the church in his affections. By a walk and conversation consistent with his profession he won the affection of his brethren in Christ, and the esteem of all who knew him.

J. H. H.

Mead.—Mrs. Elisabeth W. Mead was born in Newport, R. I., in 1823, and died in the same place, Nov. 12, 1897.

For many years a member of the First Methodist Episcopal Church of Newport, her attractive qualities were manifested in her charitable disposition, her love of serving others, and her attachment to the church of Christ.

In her last sickness, continuing through several months, she was patient in suffering, cheerful in conversation, her greatest grief appearing to be that she was deprived of the services of the house of God. She passed away peacefully, trusting in Christ.

She leaves three daughters and many other friends who feel that a loving mother, a true friend, and a devout Christian has departed to be with Christ.

J. H. ALLEN.

Cotton.—Mrs. Susan (Cleaves) Cotton, widow of the late John Cotton, died in Weeks' Mills, China, Me., Oct. 9, 1897, aged 91 years, probably the oldest person in the community, as well as the oldest member of the church on Windsor charge.

In the morning of life she became a true and faithful follower of Christ, and immediately joined the Methodist Episcopal Church, of which she has been an acceptable member for more than sixty-five years. For more than forty years Mrs. Cotton has been a constant reader of ZION'S HERALD which she prized highly. During all these years she has adorned the profession by a most exemplary and devout life, and in the full possession of all her faculties came suddenly to the end, rich in Christian experience and ripe for the kingdom of heaven.

Most of her family have gone before. A son settled in the West, and the youngest daughter, living in the old home, are the only ones left. The daughter faithfully and tenderly cared for the aged mother to the last. May the blessing of the Comforter abide with these sorrowing ones! G. B. C.

What Everybody Knows,

Or ought to know, is that health and even life itself depends upon the condition of the blood. Feeding, as it does, all the organs of the body, it must be rich and pure in order to give proper nourishment. Hood's Sarsaparilla makes the blood pure, rich and nourishing, and in this way strengthens the nerves, creates an appetite, tones the stomach and builds up the health. Hood's Sarsaparilla wards off colds, pneumonia and fevers, which are prevalent at this time.

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It is enough to rouse one's ire to think that we are made to suffer temporary illness and perhaps permanent disease brought about by adulterations in food, that was purchased for pure. All "grain" "wheat" or "cereal coffee" thus far tested that have a distinct coffee taste, are concoctions made up of part low grade coffee or coffee essence and sold to people for "pure cereal coffee."

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NEWS OF THE WEEK

Tuesday, January 4

- France and Russia to co-operate against England in case of war.
- The floor of the City Hall in London, Ontario, gives way during an election celebration; 26 killed outright, and over 100 injured.
- Mexico flooded with counterfeit silver.
- The Overman Wheel Company starts up again.
- Li Hung Chang recalled to his place of chief adviser at Pekin.
- The fiftieth anniversary of Girard College, Philadelphia, celebrated; Speaker Reed gives the address.
- All the outstanding \$100 silver certificates to be called in, owing to the discovery of a dangerous counterfeit.
- The steamer "Corona" from Alaska brings to Port Townsend \$1,200,000 from the Klondike.
- Ballard & Ballard, flour millers of Louisville, Ky., who conduct their business on a profit-sharing basis, divide \$30,000 among their employees for the year 1897.

Wednesday, January 5

- France claims Clipperton Island, a guano atoll, off the Mexican coast; Mexico recently sent a gunboat there to haul down the Stars and Stripes hoisted by an American company.
- Marquis Ito forming a new cabinet in Japan.
- John D. Rockefeller gives \$200,000 to Chicago University.
- The Indians in Indian Territory pass under the jurisdiction of Federal courts.
- The Boston gas deal attacked; a suit to prevent the transfers to the New England Company.
- A new electric freight locomotive, built for the Hoboken Shore road, proves a success.

Thursday, January 6

- China leases to Germany Kiao Chou bay for a term of years.
- The New Bedford mill workers will fight against wage reduction.
- Congress resumes work; Civil Service Reform under fire in both houses.
- Death, in India, of Major General Yeatman-Biggs, one of the brigade commanders in the recent expedition against the tribesmen.
- The collateral inheritance tax in this State last year produced \$501,170.42.

Friday, January 7

- The Baltic mine, near Calumet, promises to be the greatest copper producer in the world.
- A report in London that the British Government will guarantee the Chinese loan of £16,000,000 at 3 per cent.
- Civil Service Reform again attacked in the House, and defended.
- Gov. Wolcott sworn in for his second term of office.
- The Hamburg-American Company to add another 14,000-ton ship to its line.
- The opponents of the Lodge Immigration bill form a national organization.

Saturday, January 8

- Civil Service Reform still under debate in the House, and silver in the Senate.
- Theodore Durrant, who murdered Blanche Lamont and Minnie Williams in a San Francisco church in April, 1895, hanged.



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- Much faulty construction discovered in the big dry dock at the Brooklyn navy yard.
- A report that Japan will place her fleet at the British admiral's disposal for concerted action against Russia.
- All the window-glass factories in the country, under the control of the Trust, put in operation; employment given to 10,000 workmen.
- The Pennsylvania road orders 100,000 tons of 100-pound steel rails.

Monday, January 10

- An interesting book of John Hancock's letters found in this city.
- Major Moses P. Handy, U. S. Commissioner for the Paris Exposition, dies in Augusta, Ga.
- Secretary Sherman issues a proclamation appealing for aid for the suffering Cubans.
- The late Dr. Evans, the American dentist in Paris, bequeathed \$4,000,000 to Philadelphia for a museum, on condition that the city erected a monument to him.
- The new law about sealskin garments rigidly enforced at Niagara Falls by the customs officers.
- The Mule Spinners Union sanctions a strike against reduction of wages in the New England cotton mills.
- Seth D. Tripp, inventor of shoe machinery, dies in Lynn, at the age of 72.
- Yellow fever serum reaches New York.
- England, Japan and Russia sail to have reached an agreement respecting Korea.

Beautiful Church Windows.

The Generous Gift of Mr. Marcellus Eldredge to the Chatham Methodist Society.

Mr. Marcellus Eldredge has presented to the Methodist church of Chatham, Mass., his native place, all of the windows, eight in number, for the church. He has placed the execution of the work in the hands of Mr. Baird, and they will be built at the Redding, Baird & Co. studios. The windows are mammoth in size, being 5 feet in width and 16 feet in height. They are to be executed in Etruscan and opalescent glasses. Two of them are designated as memorials to Mr. and Mrs. Eldredge's parents, bearing respectively the following inscriptions:—

"In loving memory of Capt. Heman Eldredge and his wife, May Eldredge. Erected by their son, Marcellus Eldredge."

"In loving memory of Capt. Samuel Dill and his wife, Olive Dill. Erected by their daughter, Mary E. Eldredge."

These memorial windows are triumphs of the glass maker's art, the entire window being enclosed in Ionic columns. At the base of the windows, beside the inscription plates, will be a heavy construction in opalescent glass, which has been made expressly for their use. Inside of these columns, running perpendicularly at the sides of the windows, are realistic panels of the Bermuda lily; and the pure white of the flower, which is painted on Belgium opal glass, combined with the beautifully shaded green of the leaves, forms a very pretty and graceful effect of form as well as color.

Occupying the centre of the window and in harmony with it, over a field of amber, flows a most delicate renaissance ornament, accented strongly in the centre with a gold ruby. At the base of this central feature is the burning incense. Beneath the spring of the arch and at the top of the column the window is cut off, the artist making a particular feature of this. A cross in royal purple is massed behind a growth of grape vine, with the ripe grapes typifying the blood of the Saviour.

The people at Chatham are to be congratulated on receiving from Mr. Eldredge a further proof of his esteem of the town of his birth, and his generous and unostentatious manner of giving has cemented the affection in which the people hold him.

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